





I-7



Digitized by the Internet Archive
in 2015

THE
Missionary Magazine
 AND
CHRONICLE.

ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
SIXTIETH GENERAL MEETING.

At no previous period in the history of the Society have its constituents assembled under circumstances of deeper and more solemn interest than on the occasion of the late Anniversary. The friends of Missions, instead of being diverted from their great enterprise by the lowering aspect of the political horizon of Europe, have discerned in the Lord's controversy with the Nations, concurrently with the new and wonderful openings which His Gracious Providence has afforded for the wider spread of the Gospel in heathen lands, particularly China, a strong additional motive to work while it is day, since the night cometh when no man can work. At the various meetings and services peculiar to the hallowed season, the numbers who attended, and the absorbing interest excited, were such as to convince alike the friends and the opponents of Evangelical Missions, that they retain an abiding hold upon the sympathies of British Christians.

MONDAY, MAY 8.

New Broad Street Chapel.

An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several services of the Anniversary.

Weigh House Chapel.

Service for the Juvenile Friends of the Society. Rev. R. W. BETTS, of Peckham, commenced with reading and prayer. Rev. H. R. REYNOLDS, B.A., of Leeds, preached from Psalm lxxviii. 5—8. The service was concluded by Rev. R. BRINDLEY, of Bath.

WEDNESDAY, MAY 10.

Surrey Chapel.

After the usual liturgical service, prayer was offered by Rev. JAMES GRIFFIN, of Manchester. Rev. NORMAN MCLEOD, of the Barony Church, Glasgow, preached from Numbers xiv. 21. Rev. J. S. RUSSELL, of Yarmouth, presented the concluding prayer.

Tabernacle.

Rev. J. R. CAMPBELL, A.M., of Edinburgh, read the Scriptures and prayed. Rev. HENRY ADDISCOTT, of Taunton, preached from Is. xli. 5—7, and Rev. W. SPENCER, of Rochdale, offered the concluding prayer.

FRIDAY, MAY 12.

SACRAMENTAL SERVICES.

Sion Chapel.—Rev. E. JONES presided. Addresses and prayers by Revs. H. MADGIN, C. H. BATEMAN, C. GILBERT, S. DAVIS, R. SAUNDERS, TEMPLE, S. EASTMAN, W. TYLER, H. HARRISON, and G. L. SMITH.

Orange Street Chapel.—Rev. J. KELLY presided. Addresses by Revs. T. MANN, W. GUEST, and E. JUKES.

Falcon Square Chapel.—Rev. T. BINNEY presided. Addresses by Revs. J. T. BARKER, S. S. ENGLAND, and W. GILL.

Surrey Chapel.—Rev. T. ARCHER, D.D. presided. Addresses by Revs. J. WADDINGTON, A. MURRAY, and DR. STOWELL.

Islington Chapel.—Rev. J. PARSONS presided. Addresses by Revs. M. CASTON, W. SPENCER, and H. R. REYNOLDS.

St. Thomas's Square Chapel, Hackney.—Rev. J. GRIFFIN presided. Addresses, &c. by Revs. H. BROMLEY, B. RICE, J. DEAN, and W. KIRKUS.

Stockwell Chapel.—Rev. J. GLYDE presided. Addresses, &c. by Revs. J. FLETCHER, J. C. DAVIE, B. PRICE, F. F. THOMAS, J. G. HUGHES, J. HILL, S. ELDRIDGE, and D. THOMAS.

Kingsland Chapel.—Rev. J. R. CAMPBELL, A.M., presided. Addresses, &c. by Revs. H. ADDISCOTT, J. G. JUKES, J. JEFFERSON, C. DUKES, and J. B. LAW.

Tottenham Court Road Chapel.—Rev. A. FLETCHER, D.D., presided. Addresses, &c. by Revs. J. DAVIES, T. ATKIN, C. C. YOUNG, W. CAMPBELL, C. HYATT, R. PENMAN, G. GOGERLY, and E. MORLEY.

Hanover Chapel, Peckham.—Rev. S. MCALL presided. Addresses, &c. by Revs. W. C. MILNE, G. S. SPENCER, H. S. SEABORN, G. ROGERS, and R. W. BETTS.

Trevor Chapel, Chelsea.—Rev. J. C. HARRISON presided. Addresses, &c. by Revs. A. CLARK, T. ALEXANDER, R. MACBETH, and W. ROBERTS.

Greenwich Tabernacle.—Rev. J. ROWLAND presided. Addresses, &c. by Revs. J. RUSSELL, J. SIBREE, H. BAKER, W. LUCY, J. PULLING, G. ROSE, T. TIMPSON, J. BODINGTON, and J. B. LISTER.

Paddington Chapel.—Rev. A. M. BROWN, LL.D., presided. Addresses, &c. by Revs. G. WILKINS, E. CRISP, J. S. RUSSELL, and J. STRATTEN.

New Tabernacle.—Rev. J. BURNET presided. Addresses, &c. by Revs. H. QUICK, J. BULL, J. VAUGHAN, P. DAVIES, and S. E. CAREY.

Westminster Chapel.—Rev. J. CAMPBELL, D.D., presided. Addresses, &c. by Revs. J. S. PEARSALL, R. W. MCALL, R. BRINDLEY, and R. WARD.

THURSDAY, MAY 11TH.
THE ANNUAL MEETING.

The Sixtieth Annual Meeting of this Society was held at Exeter-hall, on Thursday, the 11th inst., when the attendance was, as usual, very numerous, and the Hall was crowded. On the platform were observed:—Sir Culling Eardley Eardley, Bart.; J. Kershaw, Esq., M.P.; T. Chambers, Esq., M.P.; F. Crossley, Esq., M.P.; E. Ball, Esq., M.P.; Rev. Drs. Krapf, Barth, Archer, Burder, Morison, Brown, Massey; Rev. Messrs. Ostertag, N. McLeod, T. Binney, H. Allon, G. W. Conder, J. Alexander, S. McAll, G. Smith, H. J. Gamble, E. Mannering, J. S. Russell, J. C. Harrison, W. Kirkus, H. R. Reynolds; G. Hitchcock, Esq.; W. D. Wills, Esq.; E. Swaine, Esq.; J. East, Esq.; J. Spicer, Esq.; H. Spicer, Esq.; H. E. Rutherfordord, Esq.; W. C. Wells, Esq.; I. Perry, Esq.; Drs. Waller, Cooke, J. R. Bennett, &c.

The Hon. Arthur F. Kinnaird, M.P., presided.

The meeting commenced with singing part of the Missionary hymn—

“Lord God the Holy Ghost.”

After prayer, offered by the Rev. S. McALL,

The CHAIRMAN said:—Ladies and gentlemen, my Christian friends,—The great cause which you are assembled this day to promote is one that is always urgent; but at present it seems to me to be of double interest. I think I may say, speaking generally, that the nineteenth century has witnessed the development of Christian Missions, and of the means of carrying them out. If we look back some fifty years, we find that Europe was then involved in war; that the vast Indian continent was then almost entirely under native rule; and that the Chinese empire—the population of which is nearly a third of the human race—was a sealed country. If we look back to the state of Africa—poor, neglected Africa—we find that it was nothing but a desolation, sending forth victim after victim for the abominable traffic in slaves. God’s ancient people, the Jews, were then uncared for and untaught; the Bible was, at that time, translated into comparatively few languages; and the Bible Society, that great handmaid of all Missionary work, was then in its infancy. It was at that period that it pleased God to lay it upon the consciences of some of His people to fulfil His last command to go and “preach the Gospel to every creature;” and the Church of Christ was then gradually prepared for those important duties which were rendered possible, by that blessing which we have so enjoyed. I refer to forty years of uninterrupted peace. Cast your glance towards India. That vast peninsula is now almost entirely under British rule, and from the southernmost point of India to the foot of the great range of the Himalayas, India is now one wide field of Missionary enterprise. Look, too, at China. China, which, with its myriads of inhabitants, numbers of whom are intellectual and educated, was for a long period, humanly speaking, being prepared for the reception of the Gospel,—China is, at this moment, revolutionized, and a foreigner may now go with the Bible in his hand and preach the Gospel to its inhabitants. All this, too, has occurred at a time when increased interest has been manifested with regard to the welfare of our own population. But, Christian friends, we have arrived at a period when

the scene has changed. Europe is, at this moment, in a state of war, and not the wisest among us can tell what a week, or a day, or an hour, may bring forth. Our attention has long been fixed on what are now termed the Western Powers; but our eyes are now directed to the East. It is a very solemn thought, that we are now entering upon this great war, upon this scene of trouble and calamity. It seems as though we might hear a voice, sounding nearer and nearer, louder and louder, in our ears, saying, "Work while it is called to-day, for the night cometh, when no man can work." Never, in the history of the world, was there a greater field for Missionary work than there is at the present moment. You have the Bible translated into almost every spoken language; you have men willing and ready to care for all the different countries of the earth. We hear the cry and the invitation, "Come over and help us." The world is ripe for the harvest; and it remains alone for the church of Christ to awaken to its duties, to its privileges, to its great responsibilities, and to go forth to evangelize the world. I now call upon Dr. Tidman to read an abstract of the Annual Report.

The Rev. Dr. TIDMAN then read that document:—

The Directors of the London Missionary Society, in presenting an abstract, restricted to the narrowest limits of its Sixtieth Annual Report, sincerely congratulate their constituents on its present position and future prospects. Throughout the year, both at home and abroad, decisive and abundant proofs of the Divine favour have rested on its interests; and it behoves its assembled friends to render their grateful praise to God, who has animated and sustained the steadfast attachment of its supporters; who has watched over the precious lives, and guarded the character, yet more precious, of its Missionaries; who has honoured its multifarious labours with augmented success; and who has *signalised* this year of the Society's history by opening to our astonished and delighted vision prospects of Missionary triumph such as our fathers never ventured, within our times, to anticipate—such as our children will realize with holy and extatic joy.

The *Financial* aspect of the Report will be found, from the appended cash statement, to be cheering. The *Ordinary* Income of the Society (deducting a payment of £1100 incorrectly included with the *Contributions* of 1853) is considerably in advance of that year. And this result is the more gratifying, since the *Contributions* for *Special* objects also exceed those of the year preceeding, making *the aggregate Increase of Home receipts* £5564 11s. 9d.

The present number and distribution of the Society's agents are as follows:—In Polynesia, 33. The West Indies, 20. Africa, 38. Mauritius, 3. China, 16. India, 57.

In this statement are included seven *Ordained Native Pastors*; and, in addition to the entire number just given, the Society employs upwards of *Six Hundred Native Agents*, comprising Evangelists, Catechists, Schoolmasters, and Readers.

Two only of our devoted brethren have, during the year, been removed by death—the Rev. George Mundy, of Calcutta, who had been a labourer in India for thirty-three years, and the Rev. P. J. Lillie, of Jamaica, who, after a very short course of suffering, fell a victim to yellow fever. Two devoted women, the wives of our Missionaries, have also finished their course, Mrs. Paterson, of Calcutta, and Mrs. Henderson, of Demerara.

In the autumn of last year, the Rev. S. M. Creagh and the Rev. John Jones, with their wives, sailed for the South Pacific Islands; and the Rev. James Kennedy, with his family, returned to Benares, where he has vigorously resumed his varied labours.

Since the last anniversary the following Missionaries, with their wives and families, have arrived in Britain, their return being rendered necessary by failure of health:—Rev. Messrs. Wm. Gill, B. Rice, G. Spencer, J. M. Lechler, W. C. Milne, and Jos. Gill. With one exception, all these valued labourers hope to return with recruited health and energy to their several spheres of service.

But the Directors would take this occasion to express their regret that the presence of a returned Missionary at every Local Meeting is now deemed all but essential; for, although it must be equally gratifying and instructive for the friends of the Society to see and hear the men whom they have aided to send forth as their messengers to the heathen, yet it should be remembered that our brethren visit home from painful necessity,—under the influence of actual disease or exhausted strength. Their restoration and return are therefore seriously imperilled by the incessant labours which they are required to render during their stay in Britain; and the Directors are therefore constrained to remind their Constituents, that in sparing the strength of returned Missionaries they will best promote the Mission cause.

The Directors will now present an outline of the Society's operations in the several extended fields in which they are prosecuted.

POLYNESIA.

The information received from this interesting and important field of the Society's labours since the publication of the last Report has been unusually limited, arising partly from the irregularity of postal communications, and partly from the unavoidable deviation, on the part of the *John Williams*, from her pre-arranged course.

From the communications, however, which have reached the Directors, they have been called to sympathise with their Missionary Brethren under various trials which they have been called to suffer.

In TAHITI, the arbitrary restrictions imposed by the French authorities on the Ministers and members of the Mission Churches are continued in all their force. The Pastors are no longer chosen by the members of the Churches, but must receive their appointment from the secular chiefs of the several districts, sanctioned and confirmed by the French Governor, and the power which appoints can in like manner remove them at pleasure.

The influence of such authority is equally injurious to the liberty of the Ministers and the purity of the Churches. As an illustration, a native Pastor has been banished the island for non-compliance with this arbitrary and unchristian imposition; and in another instance, in which the member of a Church had been seduced into the commission of gross sin by a superior French officer, the Church was compelled by the author of her crime to revoke its act of discipline and to retain the offender in its fellowship. Such demoralizing and licentious influence, sustained by rank and authority, cannot fail to be fearfully obstructive to the labours of the faithful Evangelists, who deeply deplore the evils they are unable to remove, and, in humble earnest prayer, still wait on God, and hope for deliverance.

It is some alleviation, however, to add that, although bribery and vice have wrought many evils in Tahiti, Popery has hitherto won no converts from among the native Christians.

In the Society Islands of RAIATEA and HUAHINE political division and conflicts have arisen in consequence of the dissatisfaction of the people with the oppressive measures of their old chiefs. Our Missionaries have viewed these contentions with great anxiety and sorrow, and have employed their best influence with both parties to bring them to an early and amicable termination.

In the NAVIGATORS' ISLANDS, also, the Missionaries, when they last wrote, were dreading the recurrence of war. It was hoped that the Christian forbearance manifested by the victorious party at the close of the last conflict would be followed by tranquility and concord; but wounded pride and the lust of power have again led to strife. And although few, if any, of the members of the Churches take part in deeds of violence and bloodshed, the degrading and desolating influence of war is most disastrous to the social happiness and religious improvement of the people.

But, with these occasions for deep regret, *the Polynesian Churches present many sources of Christian encouragement, and strong claims for devout thanksgiving.*

A credible evidence of saving faith is the invariable term of membership; scriptural

discipline is diligently maintained; and among the members may be found examples of practical godliness, self-denying love, and dauntless heroism, rarely exemplified in the Churches of our country.

Among the many *attractive* features which distinguish the Churches of the South Pacific Islands, *their attachment to the Word of God stands prominent*. For the edition of the *Tahitian* Scriptures sent out by the British and Foreign Bible Society, in the year 1847, the people have already remitted payments to the funds of that institution exceeding £1000. The Christians of the HERVEY ISLANDS have made a *first* payment for the Rarotongan Bible, received in the year 1852, of £230: and in the Samoan group, where the New Testament only has yet been completed, the people have manifested the same sense of gratitude and justice. And it may be doubted whether the Committee of the Bible Society ever received from a people lately redeemed from barbarism and idolatry so large a repayment of their bounty as that returned by the Christians of Polynesia.

It should be remembered that among all these islands, the symbols of thought were utterly unknown until the Missionary had first learnt the language of the people by the ear, and then presented it to their eye and to their understanding. And now, of these once *unlettered Savages*, it may be truthfully affirmed that *a large majority of all classes* (with the single exception of the oldest) *are able to read, and do read with interest and understanding, the Word of God, the Gospel of their salvation*.

The temporal resources of these native Christians are restricted to the narrowest limits, and yet, in addition to their large payments for the Bible, they are *liberal contributors to the Funds of the Society*. In proof of this it may be stated that, for the last three years, the congregations of the *Hervey Islands* have remitted, either in money or produce, nearly £300 per annum; an amount which, estimated by its relative value to property in Britain, should be calculated at as many thousands.

An additional characteristic, no less gratifying, of the Christian zeal of the islanders, appears in *their Efforts to extend the blessings of the Gospel* to other tribes who are still sitting in the shadow of death. In the *Educational Institutions of Rarotonga and Samoa* there are at the present time above *Eighty Young Men* receiving a course of mental and religious training for the work of the ministry. From these seminaries many have already gone forth to evangelize the dark islands of the West, where some have nobly died for the sake of the Lord Jesus, and others are faithfully labouring for the extension of His kingdom.

The deeds of cruelty and revenge which the Savages of Polynesia have often perpetrated on the white man who was cast upon their shores, are too awful to admit description, and too well known to need recital; but in those islands where the Murderer and the Cannibal have been turned from dumb idols to the living God, the life of the shipwrecked Mariner is as safe as on the shores of Britain, and amidst his heavy trials he finds, in the Missionary and his native flock, active and sympathising friends.

The Rev. George Gill, of the island of *Mangaia*, thus bears his testimony to the character and conduct of the people:—

“On the 26th of December last, the American Whale Ship *Frances*, of New Bedford, Captain Swain, was drifted on the reef by a strong current, notwithstanding every effort was promptly made for her safety. The native authorities acted with promptitude and decision, and rendered every aid to save the property from the wreck. The event happened at about half-past nine in the evening, and by aid of moonlight the natives were enabled to work all the night in removing the ship’s stores, &c. And although the event gave occasion to certain lawless and hardened individuals to commit some few acts of petty depredation upon articles that were washed ashore from the vessel, on the whole, it may be truly said that the people acted with feelings of commiseration and pity towards all suffered by this disaster. And in every instance the stolen property, when discovered, was returned, with the addition of a penalty inflicted upon the transgressor.”

The latest intelligence received from the NEW HEBRIDES and other neighbouring Islands confirms the cheering statements given in the last Annual Report of the success with which God has there crowned the labours of our devoted Evangelists, and the prospects of enlarged usefulness by which they are encouraged.

"The state of things at *Eramanga*," the scene of Williams's martyrdom, writes Mr Murray, "is cheering. The Teachers are treated most kindly, and their work goes on very encouragingly. The natives are still very desirous that foreign Missionaries should speedily be placed among them. The Teachers have already prepared a *spelling* book in the *Eramangan* language, which they have sent to Mr. Geddie to print."

In the month of December last, the Directors had the gratification of sending forth the Rev. S. M. Creagh and the Rev. John Jones, with a view ultimately of labouring on this island. To this new effort they were prompted by the Friends of Missions at Sydney, who generously contributed £600 toward meeting the expenses of the Mission.

From the interesting journal of a cruise in the Western Pacific, by Capt. Erskine of the Royal Navy, the Directors have great pleasure in quoting the following honourable attestation to the character and labours of the Society's Missionaries:—

"With respect to those gentlemen of the London Mission whose acquaintance I had the satisfaction of making at Samoa, I will venture, at the risk of being considered presumptuous, to express my opinion that, in acquirements, general ability, and active energy they would hold no undistinguished place among their brethren. * * * The impossibility of accumulating private property, both from the regulations of the Society and the circumstances surrounding them, ought to convince the most sceptical of their worldly disinterestedness; nor can the greatest scoffers at their exertions deny to them the possession of a virtue which every class of Englishmen esteems above all others, the highest order of personal courage."

In the month of April, 1853, the *John Williams* sustained serious injury while attempting to enter the harbour of Borabora; but by the blessing of God on the indefatigable efforts of the captain and the crew, aided by the native Christians, she was got off the rock on which she had struck. On her arrival at Sydney in May last, the vessel underwent a thorough repair, and she is now accomplishing her visits of mercy and peace to the several islands of the Pacific.

THE WEST INDIES.

The history of Christian Missions in these Colonies since 1838, the year of Emancipation, has been marked by extreme vicissitudes. The exuberant joy attendant on newly acquired freedom, and the prosperity arising from highly remunerated labour, were soon succeeded by self-indulgence and apathy; and these again were followed by commercial depression, insufficient labour, and low wages. With these evils were associated the introduction of immigrants from China, India, and Africa, who brought with them the darkness and degradation of heathenism, tending fearfully to pollute the negro population, and to neutralize Christian efforts for their elevation and improvement. In addition to these demoralizing influences, the population of Jamaica has been successively afflicted by visitations of small-pox and cholera, which have carried multitudes to the grave, while many survivors have been reduced thereby to the lowest state of indigence.

With these formidable obstacles our Missionary Brethren have had successively to contend; but the clouds are breaking, and the prospects of the future are growing bright.

The Agents of the Society labouring both in *Jamaica* and *British Guiana* are men of tried Christian character; men who amidst peculiar difficulties have combined firmness with discretion, and zeal with perseverance. They have laboured in every practicable form to secure the social advancement of the people, while their spiritual welfare and eternal salvation have

been the higher objects of their solicitude ; and in the general steadfastness and consistency of their Churches, no less than in their gradual increase, they have had their reward.

In *Jamaica*, up to a very recent period, the state of Commercial depression, aggravated by oppressive taxation, had well nigh brought the Colony to ruin ; but even in these worst times the people did what they could towards meeting the expenses of the Mission Stations, and in *British Guiana* several of the Churches are already self-supported, while others are advancing towards the same result.

The Contributions of the Congregations in *Demerara* and *Berbice* alone have amounted during the past year, to £4429 1s. 3d., and those of *Jamaica* to £1357 5s. 1d., making a total of £5786 6s. 4d.

In no field of the Society's operations have its Missionaries laboured with greater zeal and efficiency in the cause of *useful and religious Education* than in the West Indies.

In the Schools connected with our Missions in *Berbice* there are 1200 scholars, and in those of *Demerara* about 1400. And to the valuable system of instruction maintained in these schools our Brethren have received the commendatory testimony of the highest authorities in the Colony.

"At our *Annual Examination* of the Day School," writes Mr. Pettigrew, February 21, ult., "we were favoured with the company of the sheriff of *Berbice* and his lady. His Honour remained until the close, and expressed himself very much pleased with the children, especially with regard to their spelling, writing, and arithmetic. In answer to his questions, I informed him that all the school books were paid for by the *Parents*, that not a child present was without a book or in arrears of School fees, and that eleven out of twelve who had recently left School were industriously employed in field labour. On taking leave, he told the parents that he would most certainly write to his Excellency the Governor, and report what he had seen and heard in Albion School."

Under date, New Amsterdam, February 23rd, Mr. Dalgliesh also writes :—

"The day schools, both in town and at Providence, are well attended, and in a very efficient state. The Governor and the inspector of Schools both visited us during the year, and expressed themselves highly delighted with what they saw ; and the former, in his opening speech at the Meeting of the Combined Court, spoke in terms of commendation of what he had witnessed."

Similar testimonies have been received from *Demerara*. Mr. Wallbridge writes (February 7th) :—

"The favourable testimony recently borne to the character of the day schools here by His Excellency, the Lieutenant-Governor, and also by the Editor of the *Colonist*, will show that the money spent has been well applied."

Mr. Scott also reports :—

"On the first Monday of August last, we had a public Examination of our Schools, numerously attended by parents and others, by the Stipendiary Magistrate, and the Medical men of the District. These gentlemen were not only pleased but surprised by the attainments and smartness of our pupils."

It will not excite surprise that, with these proofs of the self-sustaining power and real efficiency of the Mission schools, our Missionaries were strenuous opponents of an Education Tax, as such an impost would have fallen heavily on their people, who were already sustaining the Education of their own children, and securing for them also a better course of instruction than they could hope to obtain from stipendiary Teachers in the service of Government.

SOUTH AFRICA.

The War in the Cape Colony, which raged with such destructive fury for more than two years, has happily been brought to a close ; and, although great suffering and severe loss,

both in property and life, have been inflicted on many of our Countrymen, the contest has terminated, as might have been foreseen, in the subjugation of the unhappy and misguided Kaffirs. Their final defeat has been followed by expulsion from their homes and the lands of their fathers; but, whatever may be the supposed necessity that dictated this stern exercise of military power, unless it be tempered hereafter by consideration and forbearance, many intelligent Colonists foresee, in this result of victory, the germ of another Kaffir War. At present the Governor, having subdued the Aborigines, rules with absolute authority; and, in some instances, this authority has been exercised, in relation to Christian Missionaries, in a manner which Englishmen are accustomed to consider arbitrary and oppressive, totally at variance both with freedom and justice. The Rev. Robt. Niven, a Missionary of the United Presbyterian Church, who laboured many years in Kaffirland before the late War, has been ordered by General Cathcart to leave the country, where he was about to re-establish the Mission, within ten days. The occasion of this peremptory mandate was a private letter written by Mr. Niven to a Military gentleman, in which he stated certain proposals which he had made to the Kaffir chief Sandilli, and which he deemed essential to the future security of the Mission. This communication having been forwarded to the Governor, his Excellency writes, January 21st:—

“The perusal of that letter is sufficient to convince me that although Mr. Niven may be actuated by pious motives, and a well meaning man, he is, from want of discretion, or some other cause, not a fit person to be allowed to reside in the Gaika location, or hold any further communication with Sandilli.”

The Rev. James Read also, of Kat River, having aided a party of poor Fingoes in presenting a petition to General Cathcart for the redress of a certain grievance which they believed they had suffered in the matter of their lands, was informed by the resident Magistrate, at the direction of the Governor, that if he were again guilty of such an interference, he would forthwith be brought to trial by Court-Martial.

But this course of Military despotism will, it is trusted, prove of short duration. The liberal Constitution granted to the Cape Colony will soon come into full operation, and it may be hoped, from the well known characters of at least some of the Gentlemen already elected as Members of the Colonial Legislature, that the measures hereafter adopted will be distinguished by a sacred regard to the principles of just and equal liberty; and especially by a calm and kind consideration both of the *rights* and the *wrongs* of the native population.

The disastrous results to the cause of freedom and religion from the treaty made by the British Commissioners, Major Hogg and Mr. Owen, with the Trans-Vaal Boers, and confirmed by the British Government, are now fully apparent.

Every Missionary, English and French, labouring within their territory, has been compelled to leave it. The Coloured Tribes, whose country has been invaded by these Strangers, unless by union they prove able to protect themselves, are now doomed to slavery or death; and our Government, which has for so many years employed its Naval forces on the coast of Africa to prevent slavery, has, by confirming the precipitate and unrighteous acts of its agents, directly contributed to its establishment in the Dutch Republic bordering the Colony of the Cape.

In addition to this mistaken and most injurious act of Colonial policy, our Government has also determined to relinquish the extensive district of country known as the Orange River Sovereignty; and Sir George Russell Clerk has been sent to South Africa with instructions to carry out this purpose. Against this measure the residents in the territory and the Cape colonists have presented the most urgent remonstrances, *but in vain*. The Missionaries labouring in the field, and the Friends of humanity at home, have also employed the best means to avert the threatened evils, but without success; a Royal Proclamation has been forwarded to the special Commissioner, to be published by him on or before the 1st of

August next, in which Her Majesty, by the advice of her privy council, renounces all dominion and sovereignty over the territory of the Orange River.

Notwithstanding the unfavourable tendency of these political arrangements on the future interests of freedom and religion, the Directors are thankful in being able to state that the *Internal state of their South African Missions is on the whole encouraging.*

Many Members of the Churches were called during the war to the defence of the Colony, and it was impossible that they could altogether escape the evils attendant on Military life in the field of battle; but very few of their number fell, and they returned to their homes with a well earned character for order and courage, and are now engaged in peaceful and industrious occupations.

Several of the Churches, both within and beyond the Colony, have received numerous additions, and, should order and peace be mercifully preserved, the prospects of increase and prosperity are truly animating.

The following Report, supplied by the *Rev. Richard Birt*, of the resumption of his labours among his Kaffir Congregation at *Peelton*, will be read with interest, as a striking exemplification of the power of the Gospel over men whom ignorance or malevolence has designated "irreclaimable savages." It should be remembered that these people, at the commencement of the war, forsook their homes and retired within the Colony, rather than unite with their hostile Countrymen against the British Government; and having sustained themselves by industry, they seized the first moment when peace was restored to return with their Missionary to their former place of abode.

"The time for their release from the precincts of a Military post," writes Mr. Birt, "at length came; and on the 14th of March last, we all proceeded forth from King William's Town to re-occupy the old site, whence we had fled at the commencement of hostilities. Nothing remained of the fine Chapel we had left, or of the Cottages of the people; nothing but a wretched ruin of the Mission Premises. No one, however, felt at all discouraged, and with high spirits and great joy every one began to erect a temporary shelter. Having accomplished this, the people commenced the erection of a temporary Chapel, which for the present serves for Kirk and School-house. A Chapel is in contemplation to be built at the expense of the people, capable of containing 650 or 700 persons; a building also, of 45 feet by 22, for schoolrooms, fully half the expense of which they will likewise bear.

"It is with much gratitude that we have to record the steadfastness and becoming deportment of the little Church. Two cases of Church discipline only occurred during the whole of the war, one of which was comparatively but a light offence: both have been again restored to fellowship on most satisfactory evidence of repentance. Nine adults have been added to the Church by baptism, since our return to this place, who during the war showed evidence of conversion. There are now about fifteen candidates for baptism and Church-fellowship, of whom we hope well.

"Our school attendance is good, averaging daily 180; the number on the book 230. On the part of the parents of the Mission village there is a great desire to send their children to the school regularly; so much so, that herders are hired for their cattle, that their own boys may attend School.

"The Sabbath School averages 280, including some few adults, and the Congregation on the Sabbath just what can crowd into the temporary building—about 350.

"The attendance on worship at sunrise every morning, at which a portion of Scripture is expounded, is good, often numbering 200.

"The entire population of the station is 721 souls, all of whom are registered by the Missionary."

As exaggerated and alarming reports have been circulated respecting the health of their

valued friend and brother, the *Rev. Robert Moffat*, the Directors are gratified in stating that throughout the past year he has been able, without any serious interruption, to prosecute his various important labours. In a letter dated Kuruman, November 12th ult., he states that he was prosecuting the translation of the Old Testament into Sechuana; that more than half that arduous and important task was then completed, and was about to be printed by Mr. Ashton at the Kuruman Mission Press. Another letter dated so late as the 16th February ult., has just been received from Mr. M. in harmony with the former.

A communication has also been received within the last two days from Dr. Livingston, dated from the town of Sekeletu, on the river Lenyanti, 24th September, 1853, from which it would appear that this enterprising Missionary had penetrated as far in a northerly direction as the 14th degree of south latitude, and 25th degree east longitude. Dr. Livingston reports that he had met with a kind and cordial reception from the inhabitants, but the climate of the districts he had traversed was extremely insalubrious. Instead of retracing his steps across the country, Dr. L. hoped to be able to reach the West Coast, and thus return, *via* Benguela. The Directors trust that, under the gracious guidance and Almighty care of the Master whom he seeks to serve, their devoted Missionary will not only return from these distant regions in safety, but that his labours may prepare the way for the introduction of the Gospel to the multitudes by whom that vast country, hitherto unknown, is inhabited.

The appointment of *Messrs. Ellis and Cameron* on a temporary visit to MADAGASCAR, with a view to obtain ample and accurate information as to the position and prospects of Christianity in that island, was stated by the Directors in their last Report, and the result of their visit fully justifies this preliminary measure.

They sailed in the month of July from Mauritius to the port of Tamatave, and although they were unable to proceed to the capital, they acquired the knowledge of many important facts confirmatory, for the greater part, of the intelligence which had reached this country during the preceding year, and inspiring a confident hope that the day is not distant when the Messengers of peace and salvation will again be welcomed to those shores. To detail with minuteness the information which our friends acquired, or the sources from which it was obtained, might involve individuals in great peril, and endanger the result which we so ardently desire. The Directors trust, therefore, that their constituents will accept a brief and general statement of the facts ascertained. All that had been reported of the attachment of the Prince of Madagascar to the Gospel of Christ, and to its suffering confessors, was found to be true. Both the Prince and his wife are members of the Church in Tananarivo; his dwelling has often been the refuge of the persecuted, and from his limited resources he has generously supplied the wants of the poor Christians. His cousin, the Prince Ramonja, is also a most honourable and consistent professor of the faith of Christ, although at the sacrifice of worldly honour and the imminent risk of his personal safety. The severe laws against Christianity have not been repealed, but their execution since the year 1849 has been relaxed or suspended. But the Martyrs of that and former years, hitherto supposed to be nearly Fifty, actually amounted to about a Hundred. Many believe as still in slavery as the penalty of their faith; and holy women appear at the midnight meeting of the Church wearing a heavy iron collar as the symbol of disgrace and the instrument of torture.

The desire of the Malagasy Christians for copies of the Scriptures, to supply the place of those which have been destroyed by the hand of persecution, is intense, and measures have been adopted to satisfy their wishes.

The Queen, though still an inveterate Idolator, is most fondly attached to her only child, and has not only distinctly nominated him as her successor, but has indicated the intention of resigning the crown in his favour. But in this she is withstood by the heathen party,

headed by her nephew, a man of stern resolution, and possessing great influence with the army. But if this champion of idolatry is feared, the Christian Prince is admired and loved; and, with the prayers of the faithful, not only in Britain but throughout Christendom, constantly ascending to the throne of grace in his behalf, we may humbly hope that God, who has hitherto guarded the precious life of His servant, will yet give him the throne of Madagascar, and make him a nursing father to His Church.

Mr. Cameron, after having been successfully employed by the merchants of Mauritius to negotiate a new treaty of commerce with the government of Madagascar, has returned to Cape Town. The Rev. W. Ellis remains for the present at Port Louis, collecting information and watching the course of Providence. And the Directors entertain the fullest assurance that their valued friend will not fail, with discretion and promptitude, to improve events that may arise.

During the year, the following works, translated into Malagasy by Mr. Griffiths, have been printed at the joint expense of the London Missionary Society and the Religious Tract Society:—"Pilgrim's Progress," James's "Anxious Enquirer," "Sinner's Friend," Newman Hall's "Come to Jesus," "It is I," and other works.

A supply of these valuable publications has been forwarded to Mr. Ellis, and it is hoped they may be safely transmitted to the Christians in the island.

The Fund received last year for the renewal of the Mission in Madagascar has been invested to the amount of £7000, consols., and will, together with the balance in hand, be held sacred by the Directors for the special object for which it was contributed.

CHINA.

This mighty land of pagan darkness, with its multitudinous population, the object of deep solicitude and persevering effort with the friends of this Society for nearly half a century, has, during the past year, been distinguished by events the most unlooked-for and momentous. The insurrectionary movement, which had its rise in the province of Kwangsee about four years since, and which in its beginning seemed but feeble and obscure, gathering strength in its progress, has pursued its victorious way through the interior provinces for about two thousand miles, and, at the date of the latest accounts from China, was embodied in an army of nearly two hundred thousand warriors, within seventy miles of Peking. Whether the capital shall surrender to this formidable host, whether Tae-ping-wang, its leader, shall found a Native imperial dynasty on the downfall of that of the Tartars, are events known only to Him who sees the end from the beginning, and orders all things after the counsels of his own will. But to human apprehension such results seem both probable and desirable; for scarcely could any government be established equally despotic, oppressive, and corrupt, as that which has been exercised in later years by the Manchou Emperors over the millions of China.

But the *religious* element which pervades and characterizes this wonderful insurrection is that which gives to it, with the friends of Christian Missions, a supreme importance. For what judgment soever may be entertained of the motives of its chief (and they are probably various and questionable), the doctrines he avows, and the practices he inculcates, though mingled with strange pretension and gross inconsistencies, are undoubtedly derived from the Word of God.

In the several religious books of Tae-ping-wang, which our honoured brother Dr. Medhurst has translated, the supremacy and attributes of the only living and true God are clearly taught, the sin of idolatry is stated and denounced, the gracious mission of the Redeemer, His death for human transgression, His resurrection from the grave and ascension to His Father's kingdom, are distinctly proclaimed. The grace of the Holy Spirit also, in the regeneration and sanctification of the human heart, is clearly recognised, and its necessity

stated. The responsibility of man, and the righteous judgment of God, by which his eternal destiny will be determined at the last day, are likewise set forth with great clearness and force. The Divine Decalogue is enforced as the rule of human life, and its several precepts are applied against the opposite vices of the Chinese people. The forms of prayer and praise to be observed are not only devotional, but, to a great degree, enlightened and scriptural. The weekly Sabbath is regularly kept, and social worship to the true God is offered daily.

The first movement in the great revolution wrought in the mind of the Insurrectionary Chief, under whose influence these important truths are published and enforced, is attributed, on very credible evidence, to the agency of Leang-afa, the first Christian Convert and Evangelist. In the early years of his Christian life, he composed, for the benefit of his idolatrous Countrymen, small publications containing the leading truths of the Bible, entitled "Counsels for the Age." Just twenty years since, he determined, with two companions, though at the risk of freedom and life, to give these Tracts a wide circulation among the intelligent youths who came to the City of Canton as Candidates for literary honours. Having gratified this desire of his heart by the distribution of several thousand copies of his tract, to escape the vengeance of the Chinese Authorities, Leang-afa was compelled to flee from the City, and seek a refuge at the British settlement of Malacca. But he had deposited in the mind of at least one youthful aspirant the germ of truth, and that principle, subsequently strengthened and enlarged by study and reflection, and yet further improved in the year 1846 by the culture of a devoted American Missionary at Canton, is at length developed in the doctrines and influence of the present Leader of the Chinese Revolution.

This representation rests upon the concurrent statements of our most intelligent Missionaries in China, and it is explicitly given as authentic in the recent Charge of Dr. Smith, the Bishop of Victoria.

But, apart from the dawning and progress of truth upon the mind of the now victorious Tae-ping-wang, the latest intelligence from Nankin puts it beyond conjecture that he possesses those divine and infallible records which are able to make men wise unto salvation. Copies of the first, second, and fourth Books of Moses, and of the Gospel of St. Matthew, printed and circulated by his authority, were brought from that City by the officers of the French Steamer *Cassini* in the month of November last, and as these gentlemen reported that four hundred persons were employed in the printing Establishment of the Chief, it is probable, that, ere this, additional portions of the Word of God are in the hands of his numerous followers.

A remarkable illustration both of the theory and practice of the Revolutionists occurred in one of our Mission Chapels in the City of Shaughae.

"As I was preaching to the congregation assembled," says Dr. Medhurst, "on the folly and the sin of idolatry, a stranger rose up and exclaimed 'That is true—that is true—the idols must perish and shall perish. I am a Kwang-see man, a follower of Tae-ping-wang; we all of us worship one God (Shangte) and believe in Jesus, while we do our utmost to put down idolatry; everywhere demolishing the temples, and destroying the idols, and exhorting the people to forsake these superstitions. When we commenced, two years ago, we were only 3000 in number, and we have marched from one end of the Empire to the other, putting to flight whole armies of the Mandarin troops that were sent against us. If it had not been that God was on our side we could not have thus prevailed against such overwhelming numbers; but now our troops have arrived at Teën tsin, and we expect soon to be victorious over the whole Empire.' He then proceeded to exhort the people, in a most lively and earnest strain, to abandon idolatry, which was only the worship of devils, and the perseverance in which would involve them in the misery of hell; while, by giving it up and believing in Jesus, they would obtain the salvation of

“their souls. ‘As for us,’ he said, ‘we feel quite happy in the profession of our religion, and look on the day of our death as the happiest period of our existence. When any of our number die, we never weep, but congratulate each other on the joyful occasion, because a brother is gone to glory, to enjoy all the magnificence and splendour of the heavenly world. While continuing here, we make it our business to keep the commandments, to worship God, and to exhort each other to do good; for which end we have frequent meetings for preaching and prayer.’

“I could not help being struck,” adds Dr. M., “with the appearance of the man, as he went on in this earnest strain, bold and fearless as he stood, openly denouncing the vices of the people, his countenance beaming with intelligence, his upright and manly form the very picture of health, while his voice thrilled through the crowd. They seemed petrified with amazement; their natural conscience assured them that his testimony was true, while the conviction seemed to be strong amongst them that the two great objects of his denunciation, opium and idolatry, were both bad things, and must be given up. His modes of illustration were peculiar; and some of the things which he advanced were not such as Christian Missionaries are accustomed to bring forward. The impression left on my mind, however, was that a considerable amount of useful instruction was delivered, and such as would serve to promote the objects we have in view, in putting down idolatry and furthering the worship of the true God. Another thought also struck my mind, viz., that this is a class of men that can with difficulty be controlled. They must for a time be allowed to go their own way. It may not be in every respect the way which we could approve, but it does not appear to run directly counter to our objects. In the mean time we can go on in ours, and inculcate such truths as they may forget, or state correctly what they fail to represent aright. Tae-ping-wang may thus prove a breaker-up of our way, and prepare the people for a more just appreciation of Divine truth, as soon as we can get the sacred Scriptures freely circulated among them.”

It has appeared to the Directors, as it has done to their most experienced and judicious Brethren labouring in China, that, whatever may be the defects or the errors in the views of Tae-ping-wang and his followers, these defects will be best supplied, and those errors corrected by the free circulation of the Word of God, and by the faithful teaching of Christian Evangelists, when they shall become accessible to Christian instruction. In the anticipation of such an issue to the present contest, the Directors have been impelled by a sense of duty specially to appeal to their Constituents for the funds requisite to multiply their Agents and extend their operations in China. On the 30th of November last, they convened a special general meeting of the Society at Exeter Hall, at which the Earl of Shaftesbury presided, when resolutions to this effect were unanimously adopted. And although the noble project of giving to China a million copies of the New Testament, which originated with one of the Directors and oldest friends of this Society, and which was zealously adopted by the British and Foreign Bible Society, pre-occupied the attention of the Christian public, yet the Directors are happy to report that, during the four months which have elapsed since they made their Appeal, the Contributions of their friends have amounted to nearly £12,000, of which £11,172 have already been received. Many congregations, however, have not yet been able to make collections, but have kindly promised their aid hereafter; and it may therefore be confidently expected that the Chinese Fund will be considerably augmented during the present year.

Encouraged by this proof of cordial concurrence and support on the part of their Constituents, the Directors are employing their best efforts to secure well qualified men to enlarge the Missionary band in China. Already God has graciously inclined the hearts of some towards this arduous and glorious Ministry, and earnestly entreating the supplications of the Churches, and humbly relying on the grace of the Redeemer, the Directors cherish

the assurance that He will raise up the required number of faithful Evangelists for that region of darkness and death which he is so wonderfully opening to their labours.

It may possibly be imagined that the end of internal war in China is not near, and that the form and genius of its future Government are obscure and uncertain. But come what may, the despotism and exclusiveness of the past can never be restored and perpetuated; the mind of China is awakened by the force of truths which are Omnipotent; the feeble hold of the Tartar Government over the Millions of the people has been demonstrated, and free intercourse with the World has become inevitable. No time, then, should be lost; zeal and promptitude are essential to success. If it were possible that Ten additional Missionaries could immediately embark for China, although they might render valuable assistance to their Brethren, from two to three years of laborious study in the acquisition of the language would be required before they would be thoroughly qualified for effective service; while, on the other hand, the watchful adversaries of Protestant Missions are already in the field in great force, waiting to sow tares among the wheat. Who, then, is willing to consecrate his service this day unto the Lord?

INDIA.

Nothing can be more gratifying than the marked change during the last half century in the public feeling and legislative spirit of our Country, in relation to the propagation of Christianity throughout our Indian Empire. Formerly the renewal of the East India Company's Charter was the occasion of violent opposition against the admission of Christian Teachers to the Hindoo population, as a measure pregnant with imminent peril to our Eastern dominion. While the Soldier, the Merchant, and the Adventurer, were welcome to those distant shores, the Missionary was denounced as the most dangerous intruder. With strange inconsistency, indeed, these political alarmists declared that Missionary projects were all Utopian, and that the Natives of India were too happy in the enjoyment of their own religion ever to become converts to a strange faith. Such were the sentiments all but universally prevalent in the early history of this and kindred Institutions. But during the last session of Parliament, when the future Government of India was the subject of extended discussion and warm debate, the idolatry of the Country scarcely found a solitary apologist or the cause of Missions a single calumniator or opponent.

And in the Committee which sat on Indian affairs evidence was willingly received from the Missionaries of the several Societies labouring in that Empire, as to their labours and success, and a Table of Missionary statistics, carefully prepared by our Missionary, Mr. Mullins, of Calcutta, was presented by a Clergyman who had himself laboured in India for many years, and, from the paper which is printed with the Minutes of the Committee, the Aggregate of Missionary efforts in India appears as follows:—

Number of Missionaries (including 48 Ordained Natives)	443
„ of Native Catechists and Teachers	698
„ Stations	313
„ Native Churches	331
„ Native Christians	112,191
„ Communicants as Church Members	18,410

The happy change in public opinion just stated has been produced, in a great degree, by the influence of Christianity on the minds and characters of our countrymen in India. When a self-denying and laborious, though somewhat eccentric man, commenced his Missionary life in Calcutta, he *advertised* among his Countrymen for a *Christian*, so true was it in those days that Englishmen left their religion on this side the line, and became practically heathen in a heathen land. But now, both in the Civil and Military service, there is found a considerable proportion of intelligent, serious, and consistent followers of Christ, who employ

their influence and their property in the advancement of His kingdom. Such has been the reflex influence of Missions.

“It is a pleasing sign of the times in India,” writes the Rev. William Buyers, of Benares, “that so many Gentlemen in the highest offices of this great Government are now so ready to countenance and help Missionary work, both by personal kindness to Missionaries, and liberal Contributions to the cause of Christ. The example of the late pious and enlightened Governor of these North-West Provinces, the Honourable Mr. Thomason, has produced a most salutary influence on many of the best minds in the Country, and has tended to produce and strengthen the impression that the only way to bless India, is not merely to improve her laws and civil institutions, but to elevate the minds of her vast population by the Gospel of Christ.”

Mr. Buyers adds :—

“Our excellent friend Mr. Tucker, Commissioner of the city, has given 50 rupees a month, to be applied specially in meeting the expenses of preaching to the heathen, and with this liberal subscription we support two additional Native Catechists.”

At another Mission Station, where the expenses are about £500 per annum, more than two thirds of that amount are generously contributed by a very small number of English Christian Residents, the yearly payment from the funds of the Society being limited to £150.

Nor are these instances of Christian kindness peculiar and restricted, but throughout India, wherever there is located an enlightened and laborious Christian Missionary, there will be found among his Countrymen Individuals who will appreciate his object, and generously aid in the furtherance of his work.

The progressive power of the Gospel in India is most decisively indicated by the corresponding *decreased influence of Idolatry* upon the veneration and attachment of the people, and to this important fact the testimony of Missionaries in all parts of the Country is conclusive. But, in some districts, this indifference to heathenism has been followed in numerous cases by a decided and cordial adoption of the faith of Christ. In *Cuddapah* and the surrounding country, the *Rev. Edward Porter* had the happiness, during the past year, of baptizing no less than two hundred and fifty converts, a number, as compared with former years, equally surprising and delightful.

The Mission Churches generally have received cheering additions, but while our brethren record this fact with humble thankfulness, they derive increased satisfaction from *the advancement of the Native Christians in Scriptural intelligence and practical piety*. Societies for the relief of the sick and the aged, for the diffusion of religious Tracts, and especially for the extension of the Gospel among their benighted countrymen, are now sustained by many of the Native Christian Communities. At *Salem*, under our indefatigable Missionary, *Mr. Lechler*, an *Industrial School* or Institution has been in operation several years. It now consists of upwards of Thirty Hindoo youths, who are instructed as Carpenters, Smiths, Builders, Brickmakers, &c. For the last three years this Institution has been self-sustained, while it has also accumulated a capital, in buildings and tools, of about £600. A Church has just been erected at the Station, 66 feet long, and 42 wide, and, from the valuable services rendered by the inmates of the Institution, this erection has been completed at the small cost of £350 sterling, towards which the poor Native Christians have been Contributors of £50.

Judging by the habits of our Country, these fruits of industry and benevolence will appear natural and ordinary, and perhaps small; but to those who are acquainted with the inertness and selfishness of the Hindoo character, they will supply delightful evidence of the power of those new and vital principles which they have derived from the Gospel.

The various *Educational departments of our Indian Missions* are prosecuted by our Brethren with untiring zeal, and with accumulating evidences of the Divine approval. Day-

schools and Boarding-schools, for each sex, are supported, with few exceptions, at every station; and the value and importance, more especially of the latter, can hardly be over-estimated, when it is considered that the pupils are separated from the associations and influence of heathenism, and enjoy, with a prolonged course of education, the watchful care and Christian influence of their Teachers.

During the past year, the new erection for the Educational Institution at Calcutta has been completed. It is a spacious and commodious building, 180 feet long, and 95 wide, containing accommodation for 1100 pupils. It has cost nearly £7000, of which £600 only remain unpaid, and this our Friends in Calcutta are already making vigorous efforts to discharge. Among the valuable appendages of the Institution are the residences for native Christian students, of whom seven form a Theological Class. These young men, formerly Idolaters, and chiefly of high caste, having devoted themselves to the service of God, are receiving a course of mental and theological Training, designed to prepare them for the work of the ministry among their Countrymen.

The Directors are happy to state that a similar Institution, commenced at *Madras* two years since, has advanced to a state of great promise. Two hundred Tamil youths are in daily attendance, and a great increase may be expected as the value of the Institution becomes known. During the year £1000 have been specially raised for the purchase of the Building, of which the Society's generous friends at Manchester have contributed upwards of £700.

Our Missionaries in India are annually accustomed, during the cold season, to make *extended Journeys into the interior of the Country, preaching salvation to multitudes to whom the name of a Saviour has been hitherto unknown.* Of the necessity of these benevolent journeys, proof is supplied in the following extracts from the Journals of the Travellers.

The Rev. M. A. Sherring, of Benares, who has recently accomplished a Missionary tour in company with Messrs. Mather and Smith, thus writes:—

“Throughout the whole of the large Tract of country—about 700 miles—through which we travelled, the population of which must amount to several millions of inhabitants, we met with not a single Missionary.”

The report of the Rev. Jas. Bradbury, of Berhampore, in like manner exhibits the mournful darkness and destitution of the people:—

“The whole district of Moorshedabad has only one Missionary, and the four nearest Zillahs have none at all, so that between my residence and that of a brother Missionary there stretches to the South 36 miles, to the West 54, to the East 141, and to the North 150, presenting a field of vast extent, containing many millions of souls. Little indeed does the Church of Christ feel for these parts of India. Had the whole nation of Scotland only one Minister, what cries, what eloquence, in sermons, speeches and pamphlets, would be poured forth. But a circumstance threefold more sad and distressing—the fact of a solitary Missionary labouring among a population three times greater than that of Scotland—awakens at home, I fear, but little emotion.

“During the period of our tour, which was 68 days, we made 28 encampments, and, including the distance of the surrounding Villages, travelled 824 miles. We preached in 236 places, and in 92 the Gospel had not, as far as could be ascertained, been previously made known. Among these villages, which had never been visited, some contained 400, 500, and 600 houses, and one as many as 1612. Of the darkness which overshadows parts of the country through which we passed, it is difficult to form an adequate conception. We occasionally met worshippers of confessedly *unknown gods*, who paid to rudely carved stones divine homage, and on inquiring what deities these objects of religious awe represented, they merely said, ‘We do not know, but believe that in some way or other they ward off disease and confer prosperity!’”

But although the multitudes are thus found in the gross darkness and degradation of paganism, they manifest an intense interest in the good news which they hear from the messengers of mercy.

The Rev. A. F. Lacroix, of Calcutta, thus describes the earnest attention of the heathen to the truths which they heard for the first time from his lips:—

“ January 15th. To-day, at noon, we arrived at a place called Kamarjani-Gunge, where “ a large temporary bazar had been erected. We proceeded without delay to the shore, and “ dividing ourselves into two parties, soon collected large audiences, to which the Gospel was “ preached. The attention was marked, and every now and then, some individual, not being “ able to restrain himself, cried out, ‘ Good ! very good ! ’ ‘ True ! ’ We were exceedingly “ delighted to find that here several persons declined receiving any books gratis, but insisted “ on paying for them—a thing I had not often seen before.

“ In the afternoon we proceeded about two miles inland to the village of Kamarjani proper, “ in doing which we had to cross a small but rapid river. The weekly market was just “ being held, and the crowd of buyers and sellers was most dense, not less, certainly, than “ 3000 persons being present. We found it very difficult to make our way through this “ mass of human beings ; and, having at last reached a spot a little clearer than the rest, we “ made a halt. Mr. Hill then read part of a tract, on which we were immediately surrounded “ by many hundreds, and so hemmed in that we had scarcely elbow-room. These I “ addressed, and it required the highest power of my voice to make myself heard by all. “ After calling the attention of my hearers to their sinfulness in the sight of God, to death, “ to judgment, and to eternity, I told them that this was a happy day for Kamarjani, “ inasmuch as we had come to announce to them the appearance on earth of the true incar- “ nation, the incarnation of mercy who, under the name of Jesus Christ, had come into “ the world to save men from sin and hell, and to open the gates of heaven to all those who “ repent and believe on Him. The attention was intense ; and repeated exclamations of “ surprise and wonder were uttered at the astounding news which, for the first time in their “ lives, had now struck their ears.

“ Finding it impossible, from the great exertion required, to speak any longer, I told the “ assembled crowd that we were servants of Jesus Christ, of whom they had just heard, and “ that we had brought with us books for them which would explain more fully all He had “ done for the salvation of mankind. On this announcement, the rush was so general that “ we dared not attempt distribution, and walked on to a more distant spot ; but, being “ followed by the whole of our auditors, we were equally unsuccessful. In four different “ places we endeavoured to persuade the applicants to sit down, in the hope by this means “ of effecting the distribution with some regularity ; but in not one instance was this of any “ avail ; for the outer rows fearing the books would be expended before their turn came, “ rose, and came falling upon those of the foremost ranks, till the confusion was so great “ that we found it prudent to desist altogether. Neither at Pooree, Sauger Island, or any “ other Melah, during the whole of my Missionary career, had I ever witnessed such eager- “ ness for books as that displayed on this occasion.”

In the course of these Missionary tours, our brethren are often gratified to find the good seed sown in former years, and in distant scenes, springing up and yielding fruit.

Mr. Bradbury observes:—

“ Several pleasing instances of the Scriptures and Tracts having been carefully read came “ under our notice. While at Gowkurn, a wealthy Native Gentleman several times begged “ us to visit him. Twice we complied with his request, and had large Congregations in his “ house. We found him courteous and well educated, but what afforded us more pleasure “ was to see that he was acquainted with the Bible ; for, in the midst of an animated “ discussion during which several texts had been quoted, and concerning which some of the

“Brahmins present had expressed doubts as to their being in the Christian Scriptures, our Zemindar reached down from a small book-shelf a copy of the New Testament in Bengali, and immediately read to them the very passages to prove that they were there, and made such remarks upon them as showed he had carefully examined the Sacred Volume.

“As we were distributing books in Bellegram, the Gomástá of the place came and begged some. On giving him the tract called ‘The True Refuge,’ he returned it and asked for another, saying he already possessed that, and likewise three more, which he had frequently read, adding that he obtained them about a year ago from two *Padris*, who visited the town where he resides, and, from the description which he gave of the gentlemen, we concluded they were our respected brethren the Rev. Messrs. Lacroix and Lessel. Thus we see that bread cast upon the waters is found after many days.”

The following gratifying incident is recorded by Mr. Lacroix :—

“January 5th. We paid a visit to Mr. A. Mackay, postmaster and merchant at Serajunge, and as we were leaving his premises, his head carpenter, an elderly Hindoo, came to request the gift of a New Testament in Bengali, saying that a copy which he had formerly in his possession had been lost. On entering into conversation with this man, we elicited several interesting particulars which show that Christianity has made greater progress among the population than, from mere superficial observation, one would be apt to suppose. He told us that he was a native of Sulkea, near Calcutta; that several years ago he had met two native Christian preachers who gave him a New Testament and several Bengali tracts, which he had attentively read, and had, by the perusal, been led to forsake idolatry, and to worship the only true God. He added that he was a firm believer in Jesus Christ, in proof of which he repeated the whole of a small poetical tract descriptive of the birth, the life, and the death of the Redeemer, which he had committed to memory; and again most urgently begged we would give him a New Testament, instead of the one the loss of which he lamented. We told him if he could send some one with us to our boat, which was three miles distant, it would afford us great pleasure to comply with his request. On this, he ordered his son, a boy of twelve or thirteen years, to accompany us; and it was quite refreshing to us on the way to hear the lad relate how his father endeavoured, whenever he found an opportunity, to dissuade his countrymen from idolatry, and to recommend to them the worship of the true God and faith in the Lord Jesus Christ. He added that his poor father often met with great opposition in his efforts, and that many had become his enemies on account of his religious sentiments; but that this did not deter him from speaking to them about God and ‘Ononto Jibon’ (eternal life). When we reached the boat, we gave the boy a Bengali New Testament and a hymn book for his father, and for himself suitable tracts, which he took away in high glee.”

From these interesting and instructive Missionary journals, it is evident that the number of Evangelists bears no proportion to the extent of the country and the multitudes of its population. *Four Hundred and Fifty Missionaries for One Hundred and Fifty Millions of souls!* What are these among so many? Is it strange that the influence of the Gospel in India has been limited? Rather, is it not surprising that, with an agency so inadequate to the mighty enterprise, its power should have proved so great? “Pray ye, therefore, the Lord of the harvest, that he would send forth more labourers into His harvest, for the harvest truly is great, but the labourers are few.”

In closing this brief annual review of the Society’s proceedings, the Directors would ascribe glory to God, no less for the measure of service it has been enabled to render to His cause, than for the amount of success with which that service has been crowned. They are humbly conscious that the purest offerings laid upon His altar, to secure his acceptance, must receive the application of the blood of sprinkling; and they are deeply convinced that

the wisest counsels, and the mightiest agencies, unaccompanied by the grace of His Spirit, must prove impotent and vain. In addressing themselves, then, and in stimulating their friends, to the momentous and augmented duties of the coming year, the Directors would temper zeal by humility, and sanctify increasing effort by more fervent prayer.

But the times which are passing over us are eventful and instructive. The commerce, the wealth, and the language of our country are extending to the ends of the earth; her science, her legislation, and her moral power are advancing, and England, with all her faults, is still a blessing to the world. And to the Mission Churches of Britain, God is saying in terms too plain to be misunderstood, and in tones too emphatic to be resisted, "Go forward." In answer to our prayers, both in the East and in the West, He hath broken the gates of brass, and cut the gates of iron in sunder. And now, last and greatest, the opening of China—China, sealed against the Church of Christ for ages—is at hand. Already from the land of Sinim we hear her multitudes of millions crying from the depth of their miseries, "Come over and help us." The Breaker-up of the way has gone forth at God's bidding, that His Word may have free course and be glorified. He will make the wrath of man to praise Him, and the remainder of wrath will He restrain.

Great, then, is our encouragement, and great our responsibility, to live and labour for the world's salvation. May we have grace to walk worthy of our high vocation. May we through the mercy of the Lord, be found faithful to our heavenly mission, faithful to our solemn vows, faithful to the souls of perishing myriads, faithful to the Lord who bought us with His blood! "God be merciful to us and bless us, and cause His face to shine upon us; that thy way may be known upon earth, thy saving health among all nations;—God shall bless us, and all the ends of the earth shall fear Him."

CASH STATEMENT.

The entire Income of the Society for the past year has been as follows:—

	£	s.	d.
Subscriptions, &c., in Great Britain, &c.	58,168	3	11
Legacies	6,284	1	7
Contributions raised at the Missionary Stations	12,329	2	0
	<u>£76,781</u>	<u>7</u>	<u>6</u>

In the first of these items are included Contributions for the following Special Objects, namely:—

For the enlargement of the Chinese Mission, and Chinese New Testaments	11,607	5	6
For the Madagascar Mission	1,444	19	0
For the Madras Institution	981	6	0
Sacramental Offerings for the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries	1,206	19	11

The aggregate Expenditure has been £73,916 15 10

This includes the following Special Disbursements:—

Repairs and Refitment of Ship	£1,185	11	7
Expenses chargeable upon the Chinese Fund	417	10	3
Madagascar	774	16	2
For the Widows and Orphans of Missionaries, and for Aged and Infirm Missionaries	1,845	4	5

The Rev. Dr. MORISON then rose to move the first Resolution:—

“That the Report, of which an abstract has been presented, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this meeting, reviewing the magnitude and extent of the Society’s operations, the character and qualifications of its devoted Missionaries, the infinite value of its supreme and ultimate design, and the blessed results that have rewarded its labours in every sphere and department of its Missions hereby renders its devout and earnest thanksgivings to the God of all grace, who has, from its foundation, guided its councils and watched over its interests, and who has graciously continued, throughout the year just closed, to accompany its various efforts with the grace and power of the Holy Spirit, without which all agency must fail in securing the glory of Christ and the salvation of the heathen.”

You have met this day, observed the speaker, for the professed object of carrying into full accomplishment the commission of your risen Lord, “Go and preach the Gospel to every creature.” I desire to bless God, that this great Society has such a Report to lay before its constituents, at this its Sixtieth Anniversary. Whether we regard its substance or its form, there can be but one opinion in this assembly, that it is one of the most cheering Reports ever presented at any annual gathering of the London Missionary Society. As in all former years, it reminds us of solemn scenes of sorrow and bereavement, by which certain portions of the Mission-field have been weakened and depressed, and by which, let us not forget, dear Christian families at home have been filled “with lamentation, mourning, and woe.” Let the friends of Missions in this country never forget, that those honoured men who in heathen lands “are the messengers of the churches and the glory of Christ,” are indeed “baptized for the dead;” that they proceed to their several posts of labour with their lives in their hands; that, even where life is spared, they are often hopelessly debilitated by the combined influence of adverse climates and of all-consuming toils; and that, in many countries, particularly in China, the beloved partners of their days are the first, the earliest, victims of their self-sacrificing devotion. If I could, on this anniversary occasion, by God’s blessing, awaken a feeling of intense sympathy on behalf of the dear families of our Missionary brethren, I should deem it one of the happiest achievements of my life, and one of the very best contributions to the Missionary cause I was ever honoured to make. They do not, indeed, and I bless God for it, fall in the field unwept, at their post of labour, but I sometimes fear that while they live and labour as our representatives in the heathen world we do not always direct towards them that concentrated, intense regard to which, I am bound to say, they are entitled, and which

they had reason to expect from the churches when they sacrificed all the endearments of home, and placed themselves at our disposal, to “go far hence among the Gentiles,” not counting their lives dear unto them, so that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, “to testify the Gospel of the grace of God.” Pardon me, then, to-day, if I beseech this assembly, in their best moments, to think of our dear Missionary brethren. Pardon me if I ask you when you go to the mercy-seat, and find access to your God, never to forget these beloved brethren. I should like exceedingly to glance at the more prominent parts of that most stirring Report to which we have just listened; but, indeed, the text—if you will allow me to call it—of that Report is so admirably clear and impressive, that I almost fear that any comment of mine would only tend to weaken its general effect. The success of our own and other Missions in India,—for we think the Missionary cause one,—I mean evangelical Missions—none else whatever—is a feature in the history of the propagation of Christianity of the most exhilarating character. We become almost reconciled to the triumph of British arms in this vast empire, as we see how God has overruled that conquest for the moral, social, political, and spiritual regeneration of the teeming millions of that most deeply-interesting country. Now, indeed, civil and religious liberty is established over all its three Presidencies—Bible education is making rapid progress,—the Word of the Lord has “free course and is glorified,”—idolatry is being sapped to its very foundations,—and at no distant period India promises to be one of the strongholds of Christianity. Let us “thank God and take courage.” There is one part of this beautiful Report which I should delight to echo, however faintly: it is that which relates to China,—a word which must ever fall on my ear, and on my heart, with a thrill of unutterable emotion. In that land is the grave of a sainted and only daughter, who consecrated a life of unusual purity and loveliness to the good of China,—whose surviving and devoted husband goes forth to his work, “weeping,” indeed, yet “bearing precious seed” with him; “cast down, but not destroyed; always bearing about in his body the dying of the Lord Jesus, that the life also of Jesus might be made manifest” in his career of earnest service. By a letter, bearing date the 9th of March, Dr. Legge wrote to his eldest daughter the following very gratifying intelligence: “You will be glad to hear that I am to baptize, on the evening of next Sabbath, four youths in the school, and another little lad, the brother

of one of them. I hope they have all sincerely given their hearts to God, and wish to follow the Saviour. If they have done so, what a happy decision they have made, to be on the Lord's side. There are some others who wish to submit to the same Divine ordinance. Among them is a Taoist priest, whom I hope soon to have the happiness of baptizing." May we not hope—is it enthusiasm to hope—that a great harvest-day for China is fast approaching? Who can calculate the effect produced by that tremendous assault which is now being made through the length and breadth of the land upon its vast system of idolatry? What a mighty inroad is being made upon the stereotyped cast and complexion of the Chinese mind! May we not believe that, with all its imperfections both of principle and action, the great moral Governor of nations is verily, in this movement, to direct it to the grand result of opening a way by it in China for the triumph of the Gospel of Christ? At the very time when all China is convulsed by a revolution, the watchword of which is "perish all the symbols of idolatry—worship the only living and true God," the controversy in reference to the revised translation of the Chinese Scriptures is brought to a close, and the British and Foreign Bible Society accepts a version both of the Old and New Testament, in which, as I think, upon the evidence of Drs. Medhurst and Legge, the proper terms are adopted for "God" and "Spirit." Thus, mainly by the zeal, the effort, and the learning of the Missionaries of this Society, we are prepared with a Bible which, it is believed, all China-men will be able to read and understand. And then, while all this is advancing, and the country from one end to the other is being stirred by sermons, speeches, and printed addresses, on the subject of the million Testaments for China, our own Society resolved to call a public meeting. A meeting was called; and it was the most enthusiastic that I ever attended in connexion with this Society. It was proposed to send out ten additional Missionaries to China; and, in a few short months, it was delightful to see 12,000*l.* pour into the hands of your Treasurer; and, what is perhaps better, some noble-hearted men are found ready to offer themselves as a sacrifice to the service of the Gentiles. All this looks to me as if God in his providence meant to do something great and glorious for long-benighted China. If we cannot see this, it must be because we are incapable of discerning the signs of the times, which it would be exceedingly hazardous in any Christian man to overlook. There is a voice from Heaven in these events, which, I trust, all the churches will have grace to hear and obey, that they may act with an energy proportioned to the great work which they have to accomplish.

T. CHAMBERS, Esq., M. P., rose and said: I never decline, if circumstances allow of it, accepting an invitation to take part in a meeting like this, not only on the ground that I feel a deep and lively interest in the subject which has called us together, but because I have always felt that, upon the platform of a Christian and religious Society, the voice of a layman should be heard again and again, that the whole church may seem to be discharging the duty which is cast upon it in connexion with the objects of such an institution as this. There is no class of men in existence whom I regard at once with so profound a reverence, and so lively a suspicion, as the clerical order, and with all the regard I may feel to the estimable men who are behind me and around me, yet I am unwilling now, and am increasingly unwilling to intrust to them, good and excellent as they are, the interests of the Christian church for one single week. A monopoly, a friend says, has the worst possible results in relation to those over whose interests it is exercised; and the church never acts efficiently, never acts in accordance with its great commission, and never acts, I might almost say, legitimately, except it acts on the whole body, for the purpose of producing changes in society. I, therefore, am happy in having this opportunity of speaking on a Resolution as admirable in its terms as any which I have had the pleasure of reading. Education and enlightenment, all the graces, the literature, and culture in ancient times, never lifted men up to the noble philanthropy which is embodied and carried out by your Christian Societies. While many of us have read, doubtless, the covert sneer of an article in a leading journal, perhaps few have read it without rejoicing at the improvement of tone which it indicated. We all remember, not only when public journals, but when reverend divines, could employ language scornful and sneering with reference to the objects and efforts of Societies like this; but all that is left now for opponents to do is to sneer at the abstract philanthropy which can aim at securing for mankind the highest advantages over the whole compass of the globe. But we can well understand how it is that, in no former age, has the great interest of mankind been dear to man, because it was the Gospel, and the Gospel only, which has taught us the value of a man, which has taught us the value of men in their own natures, however degraded, amid circumstances and associations however low, and depraved, and miserable; Christianity has taught us to look up to man as redeemed, and casting aside that miserable error of reserve in Christian doctrine, we, the friends and supporters of the Missionary and Bible Societies, preach the Gospel to every creature. The purity of

the church threatened in our own land, and to some extent perilled; the purity of Christian doctrine is preserved mainly by the activity of an enlightened Christian philanthropy, and we meet doctrines of reserve by a practical protest, which your Report has furnished. In every quarter of the globe, among all the hordes of savage and uncivilized men, we have, as far as in us lies, taught the message of Christ, which was intended for all, and which will, one day, God be thanked! bless all mankind. In looking out over the world, to see what achievements your Society has made, it must rejoice the heart of every man to think that, in not a few lands where there was no written language, your Missionaries have first created a language which, as soon as it was born, was baptized into Christianity, so that the language lived, and as soon as it lived, the words were words of life. That language must live to have a literature worth having, whose first literature was the Gospel of God's grace. What language, except the language which God first taught to Adam, has ever been hallowed from the first as these languages have been?—and no triumph of art, nor of science, of any body of men, or of any nation, has been a triumph in which so much delight may fairly be taken as the triumph of those Missionaries who have put the symbols of a nation's thought upon paper, and have turned them into the symbols of God's best thoughts to the people, both black and white. I think it would be difficult to listen to the Report which has been read this morning, and not feel that it afforded a practical and conclusive refutation of the leader circulated yesterday through the world, that, although these Societies may unmake an idolater, they rarely make a Christian. Why, in every scene of this Society's operations, there are myriads of witnesses who could start up, and give conclusive testimony in refutation of that statement; and it does seem to me there never was a period altogether so hopeful as the period at which we are now arrived. I trust, therefore, that Britain, at the head of the nations, will maintain its great and noble Christian reputation by making a period of great public stir and disturbance, a period of great Christian effort and earnest Christian prayer; that so, if, out of the conflicts, and revolutions, and turmoils, into which the nations of the world appear to be entering, we may emerge with the proud recollection, that opportunities have been taken for spreading the knowledge of God's truth, and if our armies return—if our armies return, not only with the spoils of victory, but with a nobler than a Roman triumph,—not only with the triumph of arms, but the

victory of that blessed Word of God which has been committed to our soldiers; so that while they carry necessarily the painful evidence of war, they may carry with them also that sword of the Spirit which is acquiring for itself new triumphs in distant regions. I think, in the recollection of what to all Christian minds must be most painful, the recollection of war, however just and necessary, at least we may have this consolation, that as, in former instances, so in this, God has overruled it for the accomplishment of great purposes; and that, as the Roman general, in his triumph, had, from every country which his armies had subdued, the inhabitants dressed in their native costume, to swell the splendour of that procession, so we, in Britain, may have from every land those who speak every language, in their own native costume—those over whom, through our means, Christianity has triumphed—in a long procession full of Christian Missionary and other Societies, and filled with their converts multiplied in a long procession following, not to the triumph of a day which wears a crown of laurel, and which fades, but a long procession to the land where nothing fades, to the crown of glory which fadeth not away.

The Rev. NORMAN McLEOD said, the first sentences that I heard from the Report, as I entered this hall, reminded me vividly of an incident which, twenty-one years ago, was, perhaps, the first that filled me with peculiar interest, that has never ceased since, in Missionary labours; and this incident was in connexion with this very Society. I have read, I forget at this moment where—I think it might have been in the voyages of Kotzebue—certain things against your Mission in the South Sea Islands; he was a Russian, probably—which filled me, for the moment, with the scepticism natural to a young man. I happened, accidentally, to meet with the captain of a ship that voyaged to the South Seas. I was a total stranger to him and he to me; and without mentioning my name or profession, or anything else, I drew beside him, and the man being pointed out to me as one who had just returned from the South Seas, I said to myself—here is a practical man, I think; he will give me an unvarnished account; he is an honest sailor; I shall have the benefit of the evidence of an honest man; and I knew that he was a good living man. I inquired of him, “Do you think that Missions have done much good in the South Seas?” He looked at me and said, “I do not know what you know about Missions, but I will tell you a fact. Last year I was wrecked on one of these islands, and I knew that eight years before an Ame-

rican whaler had been shripwrecked on the same island; that the crew had been murdered; and no doubt you may judge my feelings, when we anticipated that we should either be dashed to pieces on the rocks during the night, or, if we survived to the morning, subjected to a dreadful death. As soon as the day broke, I saw a number of canoes manned, pulling away between the island and the ship. We prepared for the worst consequences. Judge of our amazement, when the Natives came on board in a European dress, and spoke to us in English. In that very island I heard the Gospel on the Sabbath-day, and sat down at the Communion-table, and sang the same Psalm that I sang in Scotland." He added, "I do not know what you think of Missions, but I know what I think of them." I think from that day to this, my interest in Missions has not flagged, but increased. For very many years it has been my habit as a Minister to devote one Sabbath evening in the month solely to the cause of Missions, and read what is going on throughout the world. The Missionary speeches that were made thirty years ago by the converts of Tahiti, before there was a Missionary Society in connexion with the Church of Scotland, cheered and stimulated myself and my people. The stories of Moffat have drawn tears from our eyes; we have sympathised with you in your efforts in Madagascar, and I assure you that many an earnest prayer we have together offered for you. We have received unspeakable good from the Acts of the Apostles, reading them after the Gospel; and I rejoice to be able to come here to-day. I express here, again, a sentiment which has been expressed this day, and which I rejoice to know is felt by the Christian church,—that we are at this moment entering upon a marvellous epoch in the history of the world; that we are opening a great volume of European history, to be followed by, perhaps, the most memorable events that have happened since the beginning of the world. I really feel awed by the position of the Christian church; I do not know to what to compare it. I feel sometimes that we are in that position towards the enemy that our army was at Waterloo, about five o'clock in the evening, at the moment when the cavalry and infantry went down steadily to fight, but a short moment before the battle concluded, and when they brought the charge along the whole line. I think we are in this position; the whole world is opening to the Christian church, and she must rise and do something as she never did it before. May every regiment, may every part of the Christian church, rise up, go in, and take possession of the land! We have had our Genesis commence-

ing at home; we have had our Exodus, and our Missionaries are gone abroad; we have had our Leviticus, and all our laws and regulations are laid down; we have had our Numbers, and our travels in the wilderness, now going back, and now going forward; and, I think, we are opening the Book of Joshua. Now, in an especial sense, we are to cross the Jordan, enter in, and take possession of the land. Some people think that it augurs ill for this view of the case, that we commence the war by making alliance with Turkey: but the Book of Joshua commences with the alliance of the Israelites and the Gibeonites. They were more acute diplomatists than ever were the Russians. They got the better of Joshua, but yet, when he had lifted up his hand, and pledged his honour that he would assist them, he was not backward in the day of battle, and the sun stood still, and gave him an opportunity of keeping his troth and fealty to them. I do not look at these alliances as a bad augury for us. I think it is rather a strong proof that we are in the right; that, contrary to our feeling as men, contrary to our feeling as Christians, we stand by the cause of truth and righteousness, and we have no object of our own to gain. But if we are to do this work, I take it there must be an immense revolution in the church. I think we have not a glimmering of what is before us. The Report just presented to us is a very splendid one, with reference to the past; but I do hope that, in the next twenty years, people will smile at us just as we smile at the wonder of our ancestors when they saw coaches going six miles an hour. I do believe that, very soon, instead of being amazed at what is doing, the Christian church will look at an idol as we look at a fossil brought up out of the earth—and this is not very far off. The truth is, there is a force in the Christian church not yet defined. There is a latent force in every man, infinitely more than the man himself knows. But I am speaking of a force that is to turn the world upside down—an unknown force that resides in man. Look at a story which I had from a friend, who visited the pastor of a small parish in a portion of Germany, who educates poor children, and stirs them up to a Divine life. When you come to ask him, "Can you do anything for Christ?" his answer is "Yes, we can; we have no money, but let us select six men, and teach these Christian men to be shoemakers, to be agriculturists, to be field-labourers; and I will teach them theology and the languages." That man has been labouring for years, and that humble man, and his assistants in that humble village, have prepared these men for foreign usefulness. Some months ago, afraid that

they might be corrupted by Europeans, they built a ship, and these men, educated in this poor parish, in a ship built by themselves, are gone off to Africa. This is the force that is in a man. I repeat, there is this force in the Christian church; and, if you would draw it out, what an ample force it is! You talk of your great forces in the East, you talk of your army. I defy all the forces under Sir Charles Napier, all the forces under France and England, to make a primrose grow; but the dew can do it—the sun of heaven can do it. There are forces which all the material Powers of Europe cannot exercise. I defy all the material forces in the world to quicken a human spirit, to bring a soul to God; but we have in the church of Christ these forces, according to the power that worketh in us. And what an omnipotent power it is, if you, and I, and every man, had but faith to draw upon it, to take advantage of it, to believe in the Word of God—the power inexhaustible, and able to convert a world! The other day, I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ear these few words, "I am strong in Him." The words were few, and uttered feebly; they were the words of a feeble child, in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; and these words seemed to lift the burden from the very heart—they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May you, sir, and I, and every one else be strong in Him! As I left, I saw a placard on the wall in the street, announcing a lecture by George Henry Holyoake, upon Atheism. "Well," I said, "either you (this dear boy) must be true, or you (Holyoake) must be true, when you say there is no God; there can be no middle course. There can be no God, or He in whom men and nations are strong is the Living One. It cannot be,—it is a moral impossibility, if there be a living God, that you, our dear one, should have trusted that God in vain—you, our dear one, should have been made strong in the dying hour, to lift up your eyes

and sing the song of praise as you descended to the grave, because you trusted in One that was not; it is morally impossible that weakness itself could have been made strong and glorious by believing a lie; it is morally impossible that a nation of human beings should become holy and happy in proportion as they believe in Him, if He be a lie; it is impossible that individuals and nations should have become depraved in exact proportion as they disbelieved,—it cannot be; either there is no God, or Jesus Christ lives, and, if Jesus Christ lives, what a solemn truth!" We do not believe it as we ought to do, that He is as much in this room as he was with Martha, and Mary, and Lazarus, and really with the same heart and spirit as he was when in Jerusalem and Naphtali. If we believed this, would we not be strong in Him who has a deep, profound, unutterable interest in what is going on in India, and China, and Africa? Would we not feel the deepest sorrow on account of what is going on among the heathen, and deep sympathy with Him who, with a broken heart, wept over Jerusalem because Jerusalem did not believe? When a Missionary is longing for the salvation of men, would he not feel that his deepest emotions were only the feeble echo of Him who called the weak to come unto Him, who were heavy laden, that he might give them rest? Christ approves our work. We can only work well when we sympathise with Him; we can only work truly when we feel identified with Him. If we have not undying faith in his love, we may be at work outwardly in the body, but there is no real light in the soul. But we may be strong, and must be strong, and then we shall be more than conquerors.

The Resolution was then put and carried.

Rev. G. W. CONDER, of Leeds, said: The Resolution which I rise to move is,—

"That this meeting devoutly recognizes the Providence of God in the wonderful revolution now in progress in the Empire of China; and while it deploras the gross errors that are found in the doctrine and practice of the revolutionists, it rejoices in the large amount of moral and Christian truth embodied in their publications, and also in the downfall of idolatry which universally attends their triumphs. The meeting also contemplates with joy and thankfulness the revision and printing of the Holy Scriptures, at a great reduction both in size and cost, effected by the Divine blessing on the learning, diligence, and ingenuity of the agents of this Society, and completed at a crisis so important in the history of the Chinese people. It most cordially approves the measures already adopted by the Directors for increasing the numbers of the Missionaries in China; and, while gratified by the measure of success which has attended their appeal for the requisite funds, it trusts that no congregation affiliated with the Society will fail to contribute its measure of assistance to secure the accomplishment of an object of such unparalleled importance."

Having, then, made some observations on the article in the *Times*, referred to in the speech of Mr. Chambers, the speaker proceeded:—Sir, if these charges were true in the main, I feel quite sure that the majority of the men who stood on this platform to-day would have a most wholesome horror of this place; if it were true that “Exeter Hall” is the proper synonym for all that is narrow and bigoted in religion, and for all that is contemptible and capricious in philanthropy, I for one would rather spend my whole life in the profoundest obscurity than ever lend any feeble powers which I might possess to the perpetuation of a spirit so much in opposition to the true catholicity of the Gospel, and so detrimental to the true progress of mankind. Whatever our religious anniversaries may have become, I see no reason to doubt that they are, and will continue to be, what they have been in past times, mighty instruments for the diffusion of great sentiments about all our Missionary operations; I see no reason why they should not be the medium of presenting a world-wide picture of the great results of Missionary operations, and thus evoking that spirit of Christian enthusiasm which, I am delighted to say, pervades all the vast and complicated machinery of Missions, and without which that machinery, however well conducted, must eventually become inert and useless. Sir, it is this especially that we want, in greater force, at the present moment. Our organizations are all but complete; their enlargement, their alteration, their adaptation to new circumstances, have become a comparatively easy matter; what is needed is, that they should be filled and pervaded by that spirit of Christian enthusiasm which will make the work altogether a free, spontaneous, and mighty operation. I confess I do not look upon these great gatherings as the chief source of the diffusion of this spirit; for that we must look to the zeal and love which true religion always produces in the hearts of believers in Jesus Christ. But these great anniversaries just gather up all that, and give it a palpable form before the eyes of the world. These individual men, scattered throughout the world, are the several jars of the battery by which the mighty fluid is generated. These are only the scattered points by which it is made audible and visible; the power of reproduction is in our own minds; it cannot reproduce itself; and to be allowed to take the humblest part in such a work is, notwithstanding all the sneers and scorn with which this platform is treated in some quarters, a thing for which I confess myself to-day humbly thankful. Sir, we meet to-day to hold the anniversary of the London Mis-

sonary Society, under circumstances which are, I believe, new to the majority of those who compose this assembly, and possibly to the majority of those who will address the meeting. A cloud has been slowly gathering over the political sky of Europe for more than a twelvemonth; and it has now assumed that portentous blackness which forebodes the bursting of the storm. Already has the thunder been heard in the distance; and all eyes and ears are attentively turned to watch for tidings of its full bursting, it may be to embrace in its gigantic sweep the whole of Europe; already has commerce been affected by the coming struggle; already has our Legislature been impeded by its aspect; already has its presence begun to make itself felt in many of our homes. He would be a presumptuous man who should venture to predict what will be the issue of this conflict. It may be that it will soon spend its force; or it may be that it will wind itself around the horizon for many years, and sweep with devastating force over all parts of the civilized world. I am exceedingly anxious that the assembly should feel that this war is not a thing which they may ignore, but one which threatens the Institution they are so desirous to uphold. It behoves us to be anxious about the matter, and to beware how we indulge a spirit, or applaud actions, which may in the long-run prove the greatest disaster that could happen to society. It is quite true that there is no warrant for our fears as to the ultimate influence of these struggles, however they may end, on the true progress of the kingdom of Christ. Come what will, that shall take no harm. Let the storm sweep where it may, and spend its fury widely as it may; let the result be, that we shall see every sceptre in Europe dashed from the monarch's hands and broken in pieces, and that we shall see every throne in Europe overturned; let the result be that we shall see the present boundaries of Europe obliterated; let it be that we shall see all the tokens of imperial grandeur and of commercial glory strewn like wrecks over the face of Europe, one thing shall survive uninjured—the ark of the living God! But let us not imagine that this will be the result of miracle. Though God will put out his shield to defend his ark, He will also have his chosen servants defend it. Let us take care that we do not betray the precious trust which has been committed to us; let us see to it that we bear our proper part in this great and glorious work. Sir, as was very truly and beautifully observed by my dear friend and brother who preached to us, on Monday night, at the Weigh-house, the object which we have before us is so immense that it is very diffi-

cult, and almost impossible, for us to retain anything like an adequate and permanent impression of its greatness. It may, perhaps, help us in the object which we have in view to-day if we try to conceive of it for a moment as a thing accomplished, and so look on it as a palpable fact. Well, then, conceive that, as we leave this building, and issue forth into the streets, some news-vender should accost us, with his sonorous and musical voice, in these words, "Second edition of the *Times*,—astounding news from India." Suppose that, on opening the marvellous pages of that journal, we should read that one of the Peninsular and Oriental Company's steam-ships had just arrived with the astonishing intelligence that India, in its length and breadth, had become a Christian land; that, under some strange mysterious influence, the people scattered over that country, as if by a concerted movement, and at a given signal, had arisen and thrown down every idol from its place, and reduced every temple to ruins; and every Brahmin had cast away his sacred Shaster, and burned all the symbols of his worship; that Juggernaut had been brought forth in derision, and buried beneath the ruins of his gaudy car; that all the chiefs in that country had set the example of embracing the Christian faith, and that the whole people had followed it, and kissed the Bible in token of their allegiance; that, moreover, it was then discovered, that a large body of native converts, who had long existed as secret converts to the Christian faith, were fully competent to become expounders and teachers of that holy faith, and that places of worship were already being built throughout that mighty land. To-morrow morning, when the papers come out, we find, in the same large type, "Astounding news from China," and reading again, with new and breathless interest, we learn that the same thing has happened there, that the insurgents have taken the capital, and that this has been a signal to the entire nation to embrace the faith of the insurgents; that every family in China has brought forth its idols and its ancestral tablets into the midst of the cities, towns, and villages, and burnt them, and that, as the flame burst forth, all present joined in singing the hymn, "All hail the power of Jesu's name!" and that a new code of laws has been adopted, in which the relics of idolatry are abolished, and a system of Christian ethics established. Well, in the next paper that comes out, you find similar intelligence from the South Seas; you learn that the long hostile tribes have ratified a treaty of solemn amity, and that idol and temple are no more. The next ship brings our old friend Moffat, who hastens to Blom-

field-street; and, ere our friends can embrace him, he bursts forth, while the tears of joy roll down his brawny cheek, "Brother, my work is done; Africa is given to God; Kaffraria has surrendered itself to Christ; Ethiopia has stretched out its hand to Him; and, on my way home, I touched at Madagascar, and there I saw the banner of the Cross stretching side by side with the symbols of royalty; and, in the midst of the enfranchised and Christian people, the blood of the martyrs has spoken with mighty force." And, then, to complete our joy, a Moravian brother comes to tell us that the same thing has happened in the North, so that the name of Jesus is sounded from sultry Guinea to the icy regions of the Pole. And then come tidings from the Mediterranean that the tiara has fallen in the city of the Seven Hills—that the crescent has waned, having been eclipsed by the meridian splendour of the Sun of Righteousness, and that the Greek Church has joined with the Romish in professing a purer faith. To crown the triumph, an American comes to tell us that slavery is for ever gone. Oh! sir, what a jubilee would that be which we should hold when the last messenger had completed the strange recital, and we had awaked from the trance of surprise into which we had been thrown! How would our eloquent brethren become dumb with their own emotions, and their prayers find fitting vent in tears, under such intelligence as I have described! Sir, that is the end which we are aiming to accomplish, that is the end which we are met together this day to try to accomplish. God will not do it by a miracle; God will not crowd the whole into a single year or into a single age; it is His will that multitudes of His people should share in the prosecution and the honour of the work. Now, sir, I believe that if every individual in this room were told to-day that all this could be done in ten years, through the united strenuous efforts of the Christian church, there is no one here who would not be willing to devote all his time and all his efforts to the work during that period, even to the abandonment of everything else. Ay, and I believe too, that it would be impossible for the cold calculator who joins in the cant of the day against missions, to do otherwise than approve of your conduct. Oh, what manner of men ought we to be who have such an aim before us, and who have such a trust committed to us! The picture which I have put before you in faint and feeble colours is, perhaps, in one sense, an appeal to some of the lowest of the motives by which we can appeal to you for support of this great enterprise. If to that picture you add all that this involves of glory, and dignity,

and progress for mankind, and the development of all that concerns man's welfare, and the triumph of man by this means over the principalities and powers of evil, so that the earth will be filled with man's responsive joy and happy communion with his fellows, again I say,—What manner of men ought we to be! what manner of spirit ought we to possess! with what mighty, spontaneous energy ought all our machinery to be kept at work! Two words about China, and I will sit down. A little seed of truth has been buried in the Chinese mind by pure and Christian hands. Other elements were at work—other persons less scrupulous in their means and in the mode of reaching their end; and thus has there been opened a door, in the throwing open of which we all rejoice. No matter, sir, who has done it: when the door is thrown open, it is for us to sit with adoring wonder at the footstool of the universal King. And then, as if to complete the demonstration of God, that the thing is of Himself, just at the moment when the door has been thrown open for the truth, the truth has assumed that form in which alone it could enter the door and make itself felt. And now, sir, nothing more is wanted but the wings on which that truth may fly, and the living voice which may multiply the echoes of that truth, and carry them with all the force of a brother's aid and a brother's heart to whatsoever ear he may happen to arrest. These wings and these means it is for the churches to supply; for this my resolution, conveying the sentiments of the Directors, appeals to you to-day. Let the churches but worthily respond and find the money, and I have not the smallest doubt but that God will very soon point out the men, and will say to us, as he has said to us by this providential movement, "Go up and possess the land."

The Rev. Dr. ARCHER: I have read my text, and pondered upon its contents. The subject is China—a subject large enough to occupy more time than is rendered to me this morning, and to more than fill the hearts of this great and noble audience. Reference has been made by the preceding speakers to the idolatry existing in that land. I saw the other day the following advertisement, that appeared in one of the Canton papers, in the year 1823. Although there is a certain degree of the ludicrous about it, it will just show how the system of idolatry is interwoven with the minds of the people:—

"I, Achen Tea Chinchen, a lineal descendant of Coup Boi Roche Chinchen, the celebrated sculptor and carver in wood, who, through his unremitting studies to promote rational religious worship, by the classical touches of his knife and chisel, has been

honoured by emperors, kings, and rajahs of the East, and supplied them with superior idols for public and domestic worship, now humbly offer my services in the same theological line, having travelled from hence, at a considerable expense, to perfect myself in anatomy, and in copying the most graceful attitudes of the human figure, under those able masters Nollekens and Bacon. Achen Tea Chinchen is now in possession of casts of the most approved models, and Elgin marbles; he is ready to execute to order idols from twelve feet high, well proportioned, down to the size of a marmoset monkey, or the most hideous monster that can be conceived, to inspire awe or reverence for religion. My charges are moderate; for an orang outang, three feet high, 700 dollars; ditto rampant, 800; a sphinx, 400; a bull with hump and horns, 650; a buffalo, 800; a dog, 200; ditto couchant, 150; and an ass in a braying attitude, 850. The most durable materials will be used. Of statuary granite, brass, copper, I have provided sufficient to complete orders to any extent. Perishable wood shall never disgrace a deity made by my hands. Posterity may see the objects of their father's devotions unsullied by the inclemencies of the seasons, the embraces of pious pilgrims, or their tears on the solemn prostrations before them. Small idols for domestic worship, or made into portable compass for pilgrims." The price will be proportionate to the size and weight. No trust; ready money! Any order, post-paid, accompanied by a drawing and description of the idol, will be promptly attended to, provided that one-half of the expense be first paid, and the remainder secured by any respectable house in Canton."

This was about thirty years ago; let us now look at the contrast in regard to China. Instead of having these things now widely published, and idolatry so strongly grafted and working upon people's minds, as would seem by the advertisement, to have once been the case, we find a Chinese John Knox going along from one part of the country to another, smashing the idols down. I have heard these things referred to in strong and glowing terms; but we are not to forget that all these things are mixed up with a great amount of error. But I do not complain of that; quite the reverse. I rejoice in the fact that light has begun to dawn upon that people. Once get a nation to think, and in the end it is sure to think right. Stir up mind from its stagnation, from its state of spiritual and intellectual lethargy and miasma, and you will, in the course of time, enable it, by the right and proper use of right and proper means, to

tend heavenwards, to think of spiritual truth, and to consecrate itself to the service of the great and everlasting God. Says Lord Bacon, the father of inductive logic, "If you want to dislodge darkness, let in the light." That beam of light may be but straggling and faint at first, but it will swell and swell until it not only removes a corresponding amount of gloom, but completely remove the gloom for ever and entirely. Throw, then, light into China, the light of the Gospel of the Lord Jesus Christ, and you will get that mind, which is now in its transition state, stirred up into all the beauty, and lustre, and purity of the Gospel of our blessed Lord and Master. Then again, the languages of India are various; how many versions we have of the Sacred Scriptures in India I cannot tell; whereas the written language of China (though the oral dialects are many) is but one; once, therefore, get the Word of God in that one language, and it becomes accessible to 380 millions of souls. These are great advantages, and they ought to cheer and stir up our minds in this great and noble work. A word for our absent brethren. They are not here to speak for themselves, and perhaps, if they were, they would be the very last men who would speak in terms of self-eulogy. But let us be faithful to them, and from this hall let a voice go out to Canton, and Hong-Kong, and Shanghai, that we at home remember them, and think of them with that holy affection to which they are entitled at our hands. Now, sir, the question comes to me, "What are we to do in this case?" Here is China stretching before us. My friend who has gone before me has said, that if we get the funds, God will easily enough point out the men. Now, sir, I would rather reverse that idea; that is to say, I would put the men in the most prominent place, and the funds in the secondary. I have not the comfort of seeing the ministers of my own body on this platform: but the wings of the Press can carry the tones and affections of my heart where my voice cannot go: and from this place, sir, I would appeal to the United Presbyterian Church, of which I have the honour to be a humble minister—I would appeal to its professors, and ministers, and students of that church, by the entreaties of 380 millions of spirits in the regions of heathen darkness—by the grandeur of the work—by the magnificence of the motives—by the sublimity of the effect; I would appeal to them, and ask if they cannot give us some young men who will come forward to the help of the Lord in that land. Often do I think of that man (what a model he was, although a Roman Catholic,) Father Xavier. Certainly

he did many foolish and absurd things; his memory is bound up with many crotchets, but he was a noble man notwithstanding. See his little ship going through the Archipelago; the men are beginning to draw back; the Jesuit Missionaries he took out with him begin to tremble. He looks out from the quarter-deck, and says, "Were these islands covered with groves of sandal-wood and full of veins of gold and silver, there is not one of you who would not try to take possession of them" (he was going to China, but died before he arrived there); "but," he added—and the reproach contains a volume of thought—God send it home to my heart, and, fathers and brethren, to you—"there are only souls there." Sir, let us catch the spirit and temper of that man, and hear from him a distinct and living voice of reproach to us for our indolence and apathy in regard to this great work. Let us follow the line of conduct of our brethren who have worked in this great cause. We have a noble band; let us honour them, and let us seek to do more than we have done in this great and glorious cause. I have made reference to Xavier. When he went out in that Portuguese vessel he said—and I believe he never spoke a truer word—"If China yields to the crucifix, the whole of Asia is the Lord's." Get a strong foothold there, show the work of God, and your zeal in it, in taking possession of that country, and, from that moment, the whole of Asia must fall before the Cross of our blessed glorious Master, and his name become universally triumphant. Mr. M'Leod has referred to five o'clock at Waterloo. At five o'clock in the history of the world, according to the idea of Mr. M'Leod, the voice from Heaven booms down, and comes into Exeter Hall this day, and into each of our pulpits, and our closets, and our hearts, "Up, and at them!" The world is before you—the serried mass of human spirits all standing and frowning defiance to the Everlasting. Up, and at them! Not with the weapons of human invention, not with the artillery of human preparation, but with that armoury which never costs one drop of blood; for all the blood needful for the salvation of the world was shed upon that day, that hour, the hour of mercy, the hour of agony, the hour of triumph, that concentrated hour of God's everlasting thoughts and feelings. Up, and at them! with weapons that will bear to be looked upon after we have done all we could in the field. Up, and at them! with this glorious conviction, that the Captain of our Salvation who gives the command, precedes us in the march, and, by his outstretched arm, will make us more than conquerors.

The collection was then made, and the chair being vacated by the Hon. A. F. Kinnaird, was filled by W. D. Wills, Esq.

The Rev. W. C. MILNE, from China, in supporting the Resolution, said: Mr. Chairman, as the time allotted to me is but very short, I will at once refer to that distant land which has already been repeatedly named on this platform—the empire of China; and I will refer to certain points in connexion with the mission to China, which I trust may act as an encouragement to cheer on the efforts of the London Missionary Society as well as to spur them forward in that grand crusade which has lately been taken up with such zeal by all Protestant Christendom. It is impossible for any one in this country, as it is impossible for your most intelligent Missionaries in China, to prophecy what may be the issue of the present conflict. There are many who wish in their hearts, and who believe also, that the insurgents will gain the day; others, not so decided, are apprehensive that the Imperialists will gain the victory. It is not impossible (for this has happened before during the Chinese history) that the country may be divided into a number of petty states. Nay, if the insurgents are checked in their progress, they may form a State of their own, and have their own laws and their own religion—the Christian religion taken from our Scriptures. But whatever may be the issue, I believe that it is intended in the providence of God, that the country should be opened, and that in due time He will open a wide and effectual door through which the Word of the Lord may enter and make progress. It has been asked, has all this opening been yet achieved? Do we find such openings in the heart of that country as we have been led to anticipate during the last nine or ten months? I cannot say that these openings have yet been made. Why not? We are not yet prepared for them. Your Bibles, though prepared and translated, are not yet printed; your Missionaries are not yet insufficient; you have no colporteurs there; you have not the agency to enter into the country and preach the Gospel, and distribute your Scriptures here and there and everywhere through that vast field, which is almost white to the harvest. But there is little doubt that when your Missionaries are ready, and when your Testaments are printed, God in his providence will open a way through which the Gospel may be preached to the people. Yet, whatever openings occur, I would not have my friends here carry away the idea, that the work of the Gospel there will be an easy work, or a plain-sailing work among the people. While they have the Scriptures among them, still they have

hearts hard as a stone, and that can be impressed only by the power of the living God. We shall have to come into direct contact with the Chinese prejudices and superstitions; and, whatever may be the opening which occurs, we shall, as we enter the field, have to fight Popery face to face. Popery is stirring itself to get ahead of us and win the day among that people. A short time before I left Shanghai, I met with a Roman Catholic priest, and, after a long discussion upon various points, he assured me—you may take it only upon the word of a Roman Catholic, but still there is something in it—that in the province where Shanghai is situated, a large province containing a population of 21,000,000 of inhabitants, they had 78,000 converts, and 35 foreign Missionaries. Now, that I believe to be the proportion of their Missionaries in all their other provinces. They are doing all they can to get possession of the country, and we may depend upon it we shall have to fight with them stoutly, fearlessly, as we have had to do in this country. As to the probable issue, I cannot take upon myself to decide. But suppose the Tartar dynasty should be overthrown, what encouragements you have. But, of all the encouragements that I see around me, I set my mind chiefly on these two: first, the leader of the Revolution is an enlightened man, and receives foreigners, and allows Missionaries among the people; and secondly, he has taken out Scriptures, and commenced the publication of them among his own people, so that he is pledged to assist us in our work, and join hand in hand with our Missionaries in promoting the cause of religion in his country. And, if he allows the Missionaries to go among the people, we shall be enabled by that means to check those errors into which he has fallen. They will not know better; they cannot know better until our Society, in connexion with other Protestant institutions, unite together as one man, and send forth a mighty host, that shall go, not to kill and slaughter, or compel the people to be Christians, but to visit them and open up to them the Scriptures that are lying before them. We need all this, and I hope the appeal that has been made this morning will be effective, that it will strike home to the hearts of our preachers on this platform, and of our countrymen throughout the land, to be up and doing, and send forth more men to that important land.

The Resolution passed unanimously.

The Rev. WM. GILL, from Rarotonga, then moved,—

“That Sir Culling Eardley Eardley, Bart., be the Treasurer; that the Rev. Dr. Tidman be the Foreign Secretary, and the Rev. Ebenezer Prout be the Home Secretary for the ensuing year;

that the Directors who are eligible be re-appointed, and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the aggregate meeting of Delegates, be chosen to fill up the places of those who retire; and that the Directors have power to fill up any vacancies that may occur."

He said, I shall not occupy your time, I hope, very long, but I can tell you, my Christian friends, that it is my most solemn conviction that if you could go to the islands of the Pacific—if you could voyage from Western Polynesia to the Eastern islands—could you see the heathenism, and idolatry, and cannibalism there—could you see the naked savage men, as your Missionaries have seen them, and as they now exist, by thousands and tens of thousands, in Western Polynesia—could you traverse from west to east, and there see the triumphs that have been won by the Gospel, the idolatry that has been completely overthrown, the heathenism that has been completely abandoned, by entire nations of those islanders, the churches that have been collected, the individuals that have gone out as your agents, labouring among the yet heathen population,—you would have to record triumphs unknown in any past history of the church or the world. I have said in other places, and I say it now, that it is my firm conviction that, taking the most correct and enlarged view of all the success that attended the preaching of the Apostles in the first ages of Christianity, with all their gifts of tongues and working of miracles, they never won such mighty, complete, and universal triumphs over nations as there have been won during the last thirty or fifty years of the existence of this Society. Go into every part of the world, and there you see a testimony concerning the truth which I will just now mention. In Polynesia there are some five or six hundred larger or smaller islands. You have the Marquesian group, the Tahitian group, the Low Coral group, the Hervey group, the Samoa group, the Pejee group, the New Hebrides group, the Loyalty group, the Caledonian group, the Duke of York's group, and King's Mill group; and it is on these islands that this Society engaged its first Missionary efforts, and where it has also received some of its severest attacks from the devil and from the world, and where it has also been permitted by God to receive some of its brightest and most glorious triumphs. It is just sixty years ago since your Missionaries were first sent to the Tahitian group; it is just sixty years ago since your native agents landed on the Raratongan group; it is just eighteen years ago since your first Missionary agents landed on the Samoan group; and just thirteen years ago since your first native Missionary agents landed in Western Poly-

nesia, and only four years ago since your first native Missionary agents landed on the Manaiki group; and now, could you visit them, you would see on the part of the great majority of the people, a complete abandonment of idolatry, and a complete overthrow of their heathenish practices. Of the Raratongan group, especially the island from which I come, I will now speak; and I tell you, Christian friends, that could you land on any one of these islands to-day, you could not find out, by any possibility, anything in the manners or customs of the people showing that they had ever been idolaters, that they had ever been accustomed to any of those heathen practices which still prevail in Western Polynesia. The young people among us, called the Christian-born population, have to be told what idolatry, and heathenism, and cannibalism are, just as much as they have to be told in this country. Go there, and see the triumphs that have been won by those men who have been held up to be despised by the whole nation. We have been told that these islanders are a lazy indolent people, and that after we have unmade some of those idolaters we can do nothing else with them. Oh, I wish you could see the power that the Gospel has infused into the minds of those people, enabling them to rise to a state of civilization and dignity! Let me just give you one illustration, which I think will show you the industry of the people. You remember—if you don't, we do, and I know you do, for we had tangible proof of your remembrance—the dreadful hurricane that swept over the Hervey group in 1846. Oh, it was an awful scene, and we shall never forget it! I really thought we should not survive the night. I fully expected that our little island would be broken up by some great convulsion. The sea rose around our coral reef eighteen feet higher than its wonted level; and a vessel lying at anchor was in danger; she had come from Tahiti for trade. The captain felt that if he remained he should lose his vessel and his life, and he cut the cable, hoisted the sail, and sailed over trees eighteen feet high, some distance inland; and it took the people three months to get that vessel down again into the sea. This will give you some idea of the fury of the sea that lashed upon our shores. Well, there was a beautiful chapel there—perhaps we were too proud of it, and yet I don't know that it was a sin to be proud of it, sir. I had worked with the people, and the people had worked with me, to raise up a beautiful stone chapel, the first that was ever erected at my station. It was 70 feet long, 60 feet wide, and 23 feet high, and there were galleries round three sides of the

chapel, which was neatly floored and pewed. Oh, it was a glorious day for us when we opened that chapel! People from all the churches on the island came on the occasion. Well, sir, we had been worshipping there just twelve months when the winds were commissioned on that awful night for its destruction, and so great was the roar of the wind, that the roar of the thunder could not be heard, and I had to crawl on my hands and feet to my devoted wife, who had gone to a little hut some hours before me. So great, indeed, was the roar of the wind that, when that stroug, large, coral building fell, the people who lived near could not hear it, and it was not until the morning light came that they witnessed the desolation. Oh, that next morning! I was going over the ruins of my house. My wife had been taken, at morning dawn, in the chief's blanket, to his hut. Looking towards the settlement, I saw a long procession of some 300 or 400 men and women, who came literally clothed in sackcloth, and rags, and ashes. It was quite an unexpected scene to me. At the head of the procession was a man whom I knew to be an old warrior, and who had once been a cannibal; he was to be the orator. I listened and the sounds of lamentation and woe caught my ear, and I said, "What is this?" "Oh," said the few servants that were around me, "these people are come to compassionate with you." Well, I wished myself further. How could I bear the great burst of their feelings upon me, already so crushed that morning? Well, they came, and the old man and his party set up a long cry, "Alas, alas! our Missionary, O, our Missionary! We are at home, we can go and dig roots in the mountains, we can live on the fish of the sea, but, oh! what will our Missionary do? What will his wife do? There are no foreign ships coming now." It was three months before we expected the *John Williams*; and our flour-barrel was completely filled with water; and that was all the flour in the island; our sugar, too, was all dissolved, and the salt was gone. The poor people had heard of this, and they came to sympathise. Then they said, "Oh! Zion, Zion ('Zion,' the name we gave the chapel), how shall we be able to build such a place again?" I requested them to retire as soon as possible, and they did so. Now, I will mention what followed, to show you how the Gospel had enabled these poor people, thus crushed, to rise up and meet the exigencies of the case, and be prepared for all the difficulties by which they were surrounded. In less than three years after that calamity, in one settlement, containing a population of only 800 people, men, women, and children (so that

there could not be very many efficient working men among them), they built a chapel, a large school-house, composed of stone and coral, a Missionary-house, and forty stone cottages, besides planting all the food we had to eat, furnishing the market for the ships in return for clothing, and sending their contributions to this country. In five years after that hurricane, on our two islands twelve large chapels and school-houses were built, three substantial stone Mission-houses, and 200 or 300 neat stone cottages, besides a large number of lath and plaster houses. Thirty years ago, they did not know the use of a chisel, a saw, or a plane. Well, there were ships calling at those islands, and I can tell you that during the last two or three years the people annually raised produce to the amount of 2500*l.* or 3000*l.* a year, which they principally expended in barter for American and English manufactures. These men, be it remembered, have to dig the soil, and plant their food; to pay their rentals, and provide for their families; and yet about 100 or 120 ships touch annually at that group of islands, bearing away to England and America some 100,000 barrels of sperm oil, and other produce, receiving scarcely any money in exchange, but taking it all in clothing, tools, and other articles of civilization. In addition to all this, they send home to this Society 300*l.* annually. Mr. Gill, in concluding his speech, announced that he had presented to the Queen a specimen of native manufacture and also a copy of the Rarotongan Scriptures, which had been most kindly received by Her Majesty.

The Rev. B. RICE, from Bangalore, in seconding the resolution, said: Mr. Chairman and Christian friends, I have to speak to you about 150 millions of immortal beings, and I have to tell you of a vast empire that is white to the harvest; and I am called up to do this at twenty minutes past three o'clock. I cannot do it; but, blessed be God, I can say this, that the whole of India is open to Missionary effort. The people are waiting anxiously for the Gospel. Hindooism is fairly undermined; and, if you will only persevere a few years longer, I believe the Word of God Omnipotent will reign throughout the length and breadth of that vast empire. Oh, my friends, let us labour and strive, in the spirit of that magnificent sermon we heard yesterday morning in Surrey Chapel! let us seek to reflect the glory of God, through His Gospel, by the efforts of his church; and let us look for that bright crown of glory with which he will encircle our brow in the day of his appearing.

The resolution passed unanimously.

For use in Library only

For use in Library only

I-7 1852/1854
Missionary Magazine and Chronicle

Princeton Theological Seminary-Speer Library



1 1012 00313 4709